

# THE RELIQUARY.

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## ST. CHAD'S GOSPELS AT LICHFIELD.

BY LLEWELLYNN JEWITT, F.S.A.,  
ETC., ETC., ETC.

IN connection with the very interesting and important notice of a collation of the valuable old MS. of St. Chad's Gospels, preserved in the Cathedral Library at Lichfield, communicated to No. 65 of the "RELIQUARY," by the Right Reverend Bishop Abraham, it appeared to me that some fac-similes of the original writing could not fail to be acceptable to my readers. The Very Reverend the Dean of Lichfield (Dr. Bickersteth), having most obligingly given me permission for the necessary tracings to be made, they have been most kindly and carefully executed for me, and are here given on Plate XV. The following valuable explanatory notes upon these fac-similes are by the Right Reverend Bishop Abraham:—

Fig. 1, which occurs on the first page (recto) is the now nearly effaced name of the Bishop of Lichfield who received the Book—

+ Kinsy  
or  
Wynsey

Præsul.

Fig. 4, on page 10, is a tracing of the capital letter B, about which Sir Thos. Duffus Hardy has much to say in his Report ("Further Report") on the Utrecht Psalter, p. 27, end of chap. vi. The age and Irish origin of that letter would agree with this. All the Beatitudes are written with similar capitals.

Fig. 6, "*Meus novi et eterni testamenti*" is the reading of S. Mark xiv. 24. I send

it to show that the words, *novi et eterni*, stand in the middle of the line, and could not be an interpolation at the end of the line.

Page 217 (recto) Fig. 3, is a very sacred page, on which the Lord's Prayer is written and illuminated at the end of S. Mark's Gospel, there being a vacant space. It is evidently of a much later date than the rest of the MS., e.g. the *r* of Pater is the only specimen of that mode of writing *r* in the whole Book. The usual way of writing it in the Gospels is like the R of noster. Evidently this page and Prayer were used to take oaths of compurgation and homage upon. It is much smudged and worn. I send the conclusion, whether *cmxl*, or a *malu*, or both. The cross precedes the name of Teuclun.

Fig. 5, is a specimen of the writing under the Lord's Prayer, by a compurgator.

Fig. 2, from page 218, is a tracing of a marginal notice about Dubnms and Cuhelm, sons of the Bishop, showing that at that date (while the MS. was in the possession of Llandaff Cathedral), Bishops were married men.

# THE FRIAR-PREACHERS, OR BLACKFRIARS, OF NEW-CASTLE-UNDER-LYME, IN THE COUNTY OF STAFFORD.

BY THE REV. CHARLES F. R. PALMER.

AUTHOR OF THE "HISTORY OF TAMWORTH," ETC., ETC., ETC.

ABOUT the year 1541, John Leland, in speaking of Newcastle-under-Lyme, says, "Ther was a House of Blak Freres yn the South Side of the Tounne."<sup>a</sup> It was probably founded in the earlier part of Henry III.'s reign. It stood on land belonging to the Duchy of Lancaster, which had its own almost regal jurisdiction, so that nothing concerning this Priory, except in a very incidental manner, occurs in the records of the great courts of the kingdom at large. The first notice of it we have yet found is in 1277, when Edward I. being at Eccleshall, on Sunday, July 12th, sent 6s. 8d. to the Friar-Preachers here, by the hand of F. Ralph, for one day's food within the ensuing week.<sup>b</sup>

Nicholas Anditheley, bequeathed the sum of 8*l.* 8*s.* 6*d.* to the Prior and Friars here. The crown owed him 8*l.* 8*s.* 8*d.*, and Adam de Chetewind was ordered to pay the legacy out of his debts to the royal exchequer. He delayed to obey the mandate; and on the Friars' complaint a royal precept was directed to the sheriff of Staffordshire, Nov. 26th, 1280, to settle the claim.<sup>c</sup> And this was soon done, as appears by a writ, dated May 12th following, for the barons of the exchequer to allow the sum to the sheriff, Roger Springehuse, in his accounts.<sup>d</sup>

The executors of Queen Eleanor of Castile, shortly after Michaelmas, 1291, gave 100*s.* for this Convent, to F. William de Hotham, provincial, through Robert de Middleton.<sup>e</sup>

Edward II. arrived at Newcastle-under-Lyme, Nov. 5th, 1323, and bestowed an alms of 4*s.* on the twelve Friars here, through F. Thomas de Hunstretton, the Prior, for one day's food.<sup>f</sup>

This Priory seems to have held, at first, a community of some twelve to twenty religious. But Henry Duke of Lancaster, between the years 1351 and 1361, granted a mortmain licence for the Friars to purchase, "en enlargement de lour mansion," three burgages and a half and the quarter of a burgage, all lying next their habitation, and held of the duchy by the rent of 3*s.* 9*d.* a-year, which rent, at the same time, he released to them. This licence and grant the duke's son-in-law, John of Gaunt, son of Edward III., confirmed, when

<sup>a</sup> Leland, *Itin.*, vol. vii., p. 24.

<sup>b</sup> Rot. Garderob. De oblationibus et elemos. Regis, 5 Edw. I.

<sup>c</sup> Claus., 9 Edw. I., m. 11.

<sup>d</sup> Liberate, 9 Edw. I., m. 8.

<sup>e</sup> Rot. (garderob.) liberationum pro regina, 19-20 Edw. I.

<sup>f</sup> Lib. de partic. expensar. forinsecar. Contrarot. Garderob., 17 Edw. II.

he was at Newcastle-under-Lyme, Sept. 14th, 1369; and Henry IV., as Duke of Lancaster, being at Nottingham Castle, May 23rd, 1404, ratified the whole concession and confirmation.\*

Being thus enlarged, this Priory rose in importance, and here the strict rule of religion flourished when the rest of the province had sunk into the laxity of *private life*. The Master General of the Order, June 12th, 1390, appointed F. William de Barleton to be the vicar of this house, and empowered him to gather "the devout Brethren of the Observance" into it.<sup>b</sup> This matter may be thus briefly explained. Towards the end of the fourteenth century, under the threefold scourge of pestilence, schism, and lukewarmness, the monastic, and especially the mendicant, orders became relaxed in government. A religious was allowed to enjoy and administer his own revenues and income, under a very mild obedience, in so far that he did not violate the great fundamental principles of monasticism. Thus he could emancipate himself from the common dormitory and have a private cell, provide himself with his own library and furniture, clothing and food, and to a great extent lead a *private life* in the midst of a community. But whilst religious of this class were in comparative freedom, there were others who maintained the letter of the rule, to have all things in common and lead the *common life*; and they were called the *devout brethren of the observance*.<sup>c</sup> By appointing a vicar over this Convent, the Master-General of the Order seems to have taken the community at Newcastle-under-Lyme, at least for a time, into his own immediate jurisdiction.

The Provincial Chapter was doubtless held in this Priory on several occasions. In the Chapter celebrated here in 1471, F. William Edmundson, provincial, decreed to establish a foundation of masses and prayers for Lady Cecily, widow of Sir William Torboke, of the celebrated family of Torbock, of Torbock,<sup>d</sup> in the Priory of Chester, to which she had been a special benefactress.<sup>e</sup>

This Convent was suppressed, Aug. 10th, 1538, by the King's visitor, F. Richard Ingworth, suffragan bishop of Dover. The buildings had then fallen into much decay, and the community being exceedingly impoverished had been forced to pledge a great part of their goods, and was still in debt to the amount of more than 14*l*. The Friars did not surrender the house by any formal act, but were forced to abandon it. Their poverty and inability to meet their debts formed a sufficient plea for the suffragan bishop to take all into the King's hands, as was certified by the mayor and bailiffs of the town.

"M4. this x day of august, In y<sup>e</sup> xxx yere of ow<sup>r</sup> most dred sou'en lord Kyng He'ry y<sup>e</sup> vijth, Rychard, byshop of dowor, and visaytor vnder y<sup>e</sup> lord pvy seale for y<sup>e</sup> kyng's grace, was In New castell vnderlyne, wher y<sup>t</sup>, In p'ee's of y<sup>e</sup> meyar and heys brederyn w<sup>th</sup> y<sup>e</sup> balya & oder, y<sup>e</sup> por of y<sup>e</sup> freers ther, w<sup>th</sup> y<sup>e</sup> co've'nte, co'fessyd y<sup>t</sup> he, w<sup>th</sup>owt any

\* Reg. of grants, charters, &c. of the Duchy of Lancaster, vol. xiv., fol. 23*b*.

<sup>b</sup> Ex. Reg. Mag. Gen. Ord. Romæ asservato.

<sup>c</sup> Leland notes that, in 1374, the Friar-Preachers had a general dispensation from the Pope, for eating flesh-meat, lest they should be burdensome to seculars. Collect. vol. ii. p. 308. But this was only when they were guests in the houses of laics.

<sup>d</sup> For Pedigrees and Notices of the Torbock family, see the "RELIQUARY," Vol. XI.

<sup>e</sup> Harl. MSS., cod. 2176, no. 26, fol. 27.

co'sell, coaceyon, or co'streyny'g, had gyffyn heys howse In to the vysytor's handde, to y<sup>e</sup> kyng's vae, be cause they war so pore, & not abull to kepe yt : the seyd por ther co'fessyd y<sup>t</sup> y<sup>e</sup> co've'te was In dett to dyu'se p'sons about y<sup>e</sup> am of xliij<sup>l</sup>, for y<sup>e</sup> whyche all ther substans lay In plege, & yet all nott worthe y<sup>e</sup> dett ; so y<sup>t</sup> no store was In y<sup>e</sup> howse, but all gon. Wherefore, for very pou'te, he was co'streynyd to gyff yt vp ; & so he & heys co'ue'te gaff yt vp. Y<sup>e</sup> lord vysytor receyuyd yt, and by indentur before y<sup>e</sup> meyar chargeyd y<sup>e</sup> balyz w<sup>th</sup> y<sup>t</sup>, tyll y<sup>e</sup> kyng's plesure war forther knowyn : and so y<sup>e</sup> vysytor payd heys owyn charge, & dep'teyd w<sup>th</sup>owtt any peny receyvyng. Thys wyttenes the meyar & heys brederyn, w<sup>th</sup> dyu'se oder.

" RAFFE KELYNGE, mayer  
" off new castell vnd' Lyne.

" John \*  
Lymforde.

Thomas +  
brodsha.

\* Ryc. smyth." 1

The visitor carried off a small chalice, five little spoons, and two narrow bands of masers, weighing altogether 14 oz., for the King's use. He did not make his usual sale, which may account for his not having received his visitatorial expenses ; but he lodged in the hands of the bailiffs the goods and chattels of the Convent, of which the inventory follows. And here we may note that such inventories, though valuable as far as they go, do not possess that full interest which is often attached to them ; for they are not lists of all the goods which the visitor found on his arrival at a convent, but only what he left in the hands of some agent for the royal use, after he had sold on the spot as much as he could readily dispose of.

" The black fryers of y<sup>e</sup> new Castyll vnd' lyne.

Thys indent' makyth me'cyon of the stuffe off y<sup>e</sup> black fryers off y<sup>e</sup> new castyll vnd' lyne receyvd by the lord vysytor vnd' the lord p'vey seale for y<sup>e</sup> kyng's grace ; y<sup>e</sup> w<sup>ch</sup> is holy deluy'd In to y<sup>e</sup> hands of John lymford & Rycharde smyth, baylys there, to saue & order to y<sup>e</sup> kyng's vae, tyll y<sup>e</sup> kyng's plesure be further knowen, w<sup>ch</sup> y<sup>e</sup> place and all the purten'ces.

The vestrye.

It'm, a shute off blew sylk, pryst, decon, & subdeacon, w<sup>ch</sup> a cope.

It'm, a shute off sylke w<sup>ch</sup> rosys, p'ste, deco', & s'bdecon, lackyng iij amysys ; & an albe : a cope off y<sup>e</sup> same.

It'm, a shewte of grene sylke, p'st, deco', & subdecon.

It'm, a cope, w<sup>ch</sup> decon, & s'bdecon, of yolow sylk, wantyng y<sup>e</sup> p'ste ; & iij albis.

It'm, an olde cope, w<sup>ch</sup> brochys, blew offeras.

It'm, another olde cope of clothe of bawakyng.

It'm, a chesabull & ij tenaculls of bustion.

It'm, x olde chesabulls.

It'm, a olde sengle vestment of bustyon.

It'm, ij olde tenaculls, & a olde albe.

It'm, a olde surples.

It'm, a olde pawle off bawakyn.

It'm, a sortt of olde raggs & stols.

It'm, ij olde chests, the one lockyd, the other broken.

It'm, a corporas w<sup>ch</sup> a case.

The quyere.

It'm, a peyre off candylstycks off cop'.

It', a nother off latten.

It'm, a crosse off coper & gylte, w<sup>ch</sup> Mary and John.

It', a nother olde crosse.

It', ij pore ault' clothyas.

It', a steynynd cloth, w<sup>ch</sup> fruntlet hangyng before the ault'.

It', a peyre off organs.

It', ij bellys in the stepyll.

<sup>1</sup> Treasury of Receipt of Exchequer : vol. A <sup>2</sup><sub>11</sub>, Inventories of Friaries, fol. 55.



It', a feyre tabull of alablast' on y<sup>e</sup> hye ault'.  
 It'm, a sensar off latten.  
 It', a holy Wat' stocke of latten.

## The chambers.

It'm, ij olde fether bedds, w<sup>t</sup> one olde bolst'.  
 It', v olde cou'letts.  
 It', a olde cheste.  
 It', a grene cou'ying off say.

## The Kechyng.

It'm, iiij platt's, iij dysshyn, & iij sawsers.  
 It'm, iij brasse potts, on lytyll one off y<sup>e</sup> iij.  
 It', iij brasse pannes.  
 It', a fryeng panne.  
 It', a peyre of coobbarta.  
 It', a lytyll spyttte.

## The brew howse.

It'm, a ledde in a fornes.  
 It'm, ij brewyng fatts.  
 It', iiij leddees for wortte.

## The hall.

It'm, ij tabulls, w<sup>t</sup> ij formys, & iiij trestyll.

## The buttrye.

It'm, a tabull cloth and a towell.  
 It'm, ij basyns off lattyn, w<sup>t</sup> ij ewers to them.  
 It'm, a lytyll pewt' basyn.  
 It'm, a candylstycke off latten.  
 It'm, ij tubbes for ale.

M<sup>d</sup>. that thys stuffe before wrytyn, w<sup>t</sup> iij chests w<sup>t</sup> evydens, the one of the kyngs',  
 y<sup>e</sup> other of oth' gentyllmen's, the thredd off the couen'ts, be in y<sup>e</sup> hands off the Baylys  
 before wryttn. And therefore it is to be notyd y<sup>t</sup> y<sup>e</sup> lord vyaytor hathe a lytyll  
 chalyss, v lytyll sponys, & ij narow bonds of masers to y<sup>e</sup> kyng's vse, all weyng  
 xiiij vnc'.

(Endorsed): Staff. black fryers of Newcastle vnder  
 Lyne, Inventory of their goods.

By me, RICHARD SMYTH.  
 & JOHN LYMFORD."m

This was a house in which there was much lead, "the quere and  
 all the Cloyst' leade redy to fall."<sup>a</sup> Within a few weeks, the goods  
 were sold for 71s. 2d., the materials of superfluous buildings for 7l.  
 6s. 8d., and small pieces of lead which had been carried off (by pil-  
 ferers) and melted, but afterwards brought back for 12s. 4d., and  
 there remained in custody of John Smith, the two bells valued at 40s.,  
 being 2½ cwt., at 16s. the cwt.; and the lead of the chancel and part  
 of the cloister, valued at 80l., being nine foddres at 66s. 8d. a  
 fodder.<sup>c</sup> The quantity of lead seems to have been much under-esti-  
 mated; for June 16th, 1542, John Scudamore, esq., crown-receiver,  
 paid 81s. 4d. for melting and casting thirteen foddres, 8 cwt. 3 qrs.  
 here.<sup>b</sup>

On the dispersion of the religious community, the house was oc-  
 cupied by John Smith, valet of the King's guard, to whom the charge  
 of the whole was given, and by Henry Broke, at the yearly rent of

<sup>a</sup> Ibidem, fol. 56.

<sup>b</sup> Ibidem, fol. 4.

<sup>c</sup> Ministers' Accounts, 30-31 Hen. VIII., no. 100.

<sup>d</sup> Liber solut. Joh. Scudamore, Arm. Additional MSS., cod. 11057, fol. 136b.

13s. 4d., and the rest of the lands were let to various tenants for 32s. 1d. a-year, making 45s. 5d. in all.<sup>a</sup> In consideration of his good, true and faithful services, John Smith, May 4th, 1540, had a royal grant of the Blackfriars' here and other church property, to himself and Richard his son, for their lives, without any rent; beginning from the Michaelmas before.

The Blackfriars then consisted of:—

The house and site.

A hall called *Kyngesley Hall* within the site, stable and kitchen adjoining the same, with all other buildings, stables, barns, gardens, orchards, land and soil within the site.

A chamber called *le Newe Chambre*, with all buildings above and below, in the occupation of Henry Broke, the herbage of a wood called *the Fryerswode*, and a meadow called *the Fryersmedowe*, with other plots of land, in the tenure of Broke.

A tenement with gardens let to Thomas Byrkes.

A tenement with gardens let to Ellen Browne, widow.

Barn and garden let to Ralph Harryson.

The interest and term of years which the King had in a tenement in the lower street of Newcastle, in the occupation of Richard Brette, and belonging to the late House of Friar-Preachers.

All these, together with some possessions of the late Priors of Trentham and Hulton, were of the clear annual value of 5l. 16s. 7d.<sup>b</sup> They were enjoyed by Smith and his son for many years. The grant was still enduring in 1572,<sup>c</sup> and is referred to in 1603, in such a manner as to show that no fresh grant of the lauds had been then made.<sup>d</sup> What became of them we have not yet discovered: and no trace of buildings, or folk-lore of the neighbourhood, points to the exact site of the Friars' House.

London.

<sup>a</sup> Ministers' Accounts, 31-32 Hen. VIII., no. 151; and three succeeding years.

<sup>b</sup> Miscellaneous Books of the Court of Augmentations, vol. cxxxv., fol. 15.

<sup>c</sup> Ministers' Accounts, 14 Eliz.

<sup>d</sup> Ministers' Accounts, 1 Jac. I.

## THE FAMILY OF COURTENAY, EARLS OF DEVON.

BY FRANK ORDE RUSPINI.

*(Continued from page 104).*

IN 1471, the battle of Barnet had proved most disastrous to the Lancastrian party. The great king-maker—Richard, Earl of Warwick—fell upon the field; but unaware of the loss she had thus sustained, the heroic Queen Margaret landed that very day at Weymouth, accompanied by her son, and supported by a small body of French forces. When the fatal news of the battle reached her she was terrified, and took sanctuary in the Abbey of Beaulieu; where she was joined by some powerful noblemen, amongst whom were the Duke of Somerset, the Earl of Pembroke, Lords Wenlock and St. John, Sir Hugh Courtenay, of Haccomb, and Sir John Arundel. The reassured Princess and her splendid retinue marched through the counties of Devon, Somerset, and Gloucester, and met King Edward IV. at Tewkesbury. The attack on Queen Margaret's camp was led by the Duke of Gloucester, the brother of the King, but the charge was repulsed. The Duke of Somerset, who led the vanguard of the Lancastrians, pursued the retreating forces too far: Gloucester perceived the mistake, and, rallying his flying columns, turned upon Somerset and cut off most of his men. Somerset with great difficulty forced his way back to the main body, and riding up to Lord Wenlock, reproached him for not coming to his aid. The enraged Duke, not content with reproaches, raised the axe he held in his hand and dashed out the Baron's brains. This incident caused so much confusion that the Lancastrians lost heart, and Somerset, accompanied by some of the other leaders, fled to Tewkesbury church for sanctuary. It is uncertain whether Sir Hugh Courtenay fell on the field or whether he fled to the church; in any case his death took place that day, for the sanctuary was invaded by the conquerors, and Somerset and his companions were dragged forth and immediately put to death.

Sir Hugh married Margaret Carmino, by whom he left—1. Sir Edward, and 2. Sir Walter. Sir Edward Courtenay was his successor. He attached himself to the Tudor interest, and fought under the Earl of Richmond's banner on Bosworth field. The tyrant who had usurped the English throne, and whose hands were stained with his nephews' blood, was awaiting the approaching struggle with a heavy and anxious heart. He scarcely knew on whom to rely. Stanley, whose powerful influence in the northern counties made him an important character in the events which were being transacted, was rumoured to be temporizing with the invader. At length came the decisive struggle. Richard, blind with fury, and unhorsed, fought in the thickest of the fray, seeking his enemy. The great dramatist draws a vivid picture of the frenzy of the furious monarch, when he puts into his mouth the words—

"I think there be six Richmonds in the field;  
Five have I slain to-day instead of him :—  
A horse ! a horse ! my kingdom for a horse !"

Had it not been for the interference of Stanley it might have gone ill with Henry Tudor's cause, but the powerful force led by this valiant baron soon decided the fortunes of the day. Richard III. fell a corpse upon the field, and Stanley, seizing his crown, placed it on the brows of the victor, whilst Courtenay and Herbert, and Talbot and Pembroke, and the other nobles who followed, proclaimed Henry—King. Henry VII. was not unmindful of the great services he had received. Stanley was raised to the Earldom of Derby, and Courtenay was restored to the dormant honours of his family. With Sir Edward were his two relatives, Sir Walter and Bishop Courtenay of Exeter.

During the reign of Richard III. these three patriots had incurred attainder, for they had raised a force of retainers, and had joined the standard of Buckingham, who had declared for Richmond. The Severn was rendered impassable by floods, and the soldiers began to desert until the Duke became alarmed. Buckingham was arrested and beheaded, but the Courtenays succeeded in escaping, and sailed to Brittany, where the Earl of Richmond then was. Richard proceeded to Exeter, and appointed a special commission, by whose verdict the Courtenays were outlawed. Not content with these measures, Richard was sedulous in his attempts to gain possession of the persons of his enemies. The Duke of Brittany was ill, and his chief minister, Landrese took advantage of the fact to enter into negotiations with the King of England. A plot was laid for the capture of the Refugees, and but for timely warning the current of public events might have changed its course. Richmond fled into France, and the Duke recovering from his illness and learning what had occurred, took steps at once to give a safe pass into France to the Courtenays, who rejoined their leader at Paris, where they were magnificently entertained by King Charles.

Lord Devon remained a trusty vassal of his chosen sovereign. He accompanied Henry in his expedition into France when siege was laid to Boulogne. This war was speedily brought to a termination on easy terms for the French, much to the chagrin of the Barons, who had hoped for plunder and fame. In 1497 Courtenay took an active part in opposing Perkin Warbeck, who after being proclaimed Richard IV., at Bodmin, besieged Exeter; but all his efforts being foiled by the valour of the citizens, the adventurer marched to Taunton, and then fled to Bewdley, where he took sanctuary, but was captured. Notwithstanding this he was pardoned until further treasonable attempts brought down on his head the punishment he so richly deserved. After the capture of Warbeck the king made a triumphant entrance into Exeter, and commended the citizens for their valour. He delivered his sword to the Mayor, and ordered that it should be for ever carried before him in his municipal processions.

Edward, 9th Earl of Devon, married his cousin Elizabeth, daughter of Sir Philip Courtenay, of Molland. They had one son, William, who succeeded his father. This William Courtenay was a friend of Pole, Earl of Suffolk, who, on account of having murdered a mean person, was brought to trial. Suffolk was pardoned, but resenting his arrest, he withdrew into Burgundy. The king, unaware of the

cause of his flight, suspected treason, and made many arrests of his personal friends on the merest suspicion. Amongst the victims was Lord Courtenay, who had married the Lady Catherine Plantagenet, the youngest daughter of King Edward IV. On the death of his father Courtenay was liberated, and permitted to enjoy the honours of his family. About the date of his liberation a prince was born, and great festivities were held in honour of the event. Jousts and tournaments were held at Westminster. In one of these jousts the king took a prominent part under the title of Cœur Loial. With his Majesty were three aids. The Earl of Devon, as Bon Voloix; Sir Thomas Knyvet, as Bon Espoire; and Sir Edward Nevil, as Valiant Desire. We are told that "their names were put in a fine table, and the table was hung on a tree curiously wrought, and they were called Les Chevaliers de la Forêt Saloigne, and they were to run at the tilt with all comers."

On the 1st of May, 1510, the king, with his nobles, rode upon well-managed horses to the wood to fetch May. The sets were arranged, four knights in each set. In the one set were the King, Sir Edward Howard, Sir Charles Brandon, and Sir Edward Nevil. They had coats of green satin, guarded with crimson velvet. In the other set, and opposed to them, were the Earls of Essex and Devon, the Marquis of Dorset, and Lord Howard, all in crimson satin guarded with green velvet. On the third day a banquet was held, and the Queen distributed the prizes. The King received the first prize, the Earl of Essex the second, the Earl of Devon the third, and the Marquis of Dorset the fourth; after which a herald cried the following aloud:—"My Lords, for your noble feats in arms, God send you the love of the ladies whom you most admire."

"In the following year the Earl of Devon was seized with an attack of pleurisy. This was then a novel and unknown disease to the medical world, and the earl died at Greenwich, no one being able to master the severity of the complaint. His body was embalmed, and buried in St. Paul's Cathedral, on the south side of the high altar, the ceremony being conducted with great pomp. His wife, the Lady Catherine, survived him. On her decease her body was interred at Tiverton, with great solemnity. They had two children—1, Henry, who succeeded his father; and 2, Margaret, who died young, having been choked by a fish bone. In the island known as Chokebone Isle there is a monument erected to her memory. This royal marriage proved to be a source of great sorrow to the Courtenays, as will be seen in the sequel.

The life of Earl Henry was a very variable one. In his earlier years he lived in the dazzling splendour of one of the gayest courts that ever existed. Jousts and tournaments were the chief pleasures of King Hal, and Courtenay excelled in these manly exercises. After his accession to the earldom he was one of the twenty-six peers who sat at the trial of the fallen Duke of Buckingham, and he received a share of the confiscated estates of that attainted nobleman. The next incident in his life, of any moment, leads us to that brilliant scene which was enacted at Ardres between Henry VIII., of England, and

Francis, of France. Who has not heard of the Field of the Cloth of Gold, where the two powerful monarchs met on terms of amity, and vied with each other in display of pomp and brilliancy. The two kings themselves entered the lists, and, in the tournament, the challenge glove thrown down by Francis was taken up by the Earl of Devon. Henry raised Courtenay to the Marquisate of Exeter. He was one of the subscribers to the 44 Articles against Wolsey, in 1529, and a signatory to the celebrated letter addressed to Pope Clement VII. in favour of the divorce of the Queen. The Marchioness of Exeter was godmother at the christening of the Princess Elizabeth, and the Marquis, in 1536, sat at the trial of Anne Boleyn.

In the same year he assisted in quelling an insurrection in Yorkshire. This insurrection, known as the Pilgrimage of Grace, was headed by a county gentleman named Uske, and gained some headway at first. The Duke of Norfolk, though foremost of the party opposed to the Reformation, took the field against them, and eventually routed them. Some idea of the formidable character of this insurrection may be gathered from the names of those who suffered for their participation in it. These included Sir Robert Constable, Sir John Bulmer, Sir Thomas Percy, William Lumley, and others.

Despite the loyalty of his mind, and the excellency of his character and person, the Marquis of Exeter was, in 1538, arraigned for high treason, and beheaded on Tower Hill. Amongst the most renowned persons of the day was the king's kinsman and favourite, Reginald de la Pole, who was maternally descended from the Duke of Clarence, and therefore of the bloodroyal of England. Pole sturdily opposed the king's application for a divorce from his first Consort, and having offended the bluff monarch, he retreated to Rome, where he was made a Cardinal by the Pope. Violent statements respecting the king were issued from Rome, and Henry believed that their composition betrayed the literary style of Pole. At length the king's vexation broke out in open rancour, and a diligent watch was kept on Pole's movements and correspondence. It was reported that Exeter had said :—

"I like well of the proceedings of Cardinal Pole, but I like not the proceedings of this realm, and I trust to see a change of the world; I trust once to have a fair day upon these knaves which rule about the king. I trust to give them a buffet one day."

Upon this insufficient evidence, and on the supposition that Pole aimed at the Crown, Exeter was accused of high treason. The Cardinal's brother, Lord Montacute, Sir Edward Nevill, and Sir Nicholas Carew, were all executed, and Sir Geoffrey de la Pole, his other brother, only escaped by turning king's evidence. Strange as it may seem, it is stated by some authors that at one time Henry contemplated the nomination of Courtenay as his heir apparent. If so, it is probable that having raised the Marquis by his favouritism to the highest point to which a subject could aspire, he became jealous of his influence, character, and popularity. His loss was the occasion of much grief to the nation. The Marquis married three wives, the third, Elizabeth, was daughter of Sir William Lay; and by this lady he had two sons—Henry, who predeceased him; and Edward, his suc-

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cessor. Edward was only 12 years of age on the disgrace of his father; as soon as he succeeded to the representation of his family he was committed to prison, where he remained till the demise of the king.

In 1553 he was liberated by Queen Mary, who granted him a new patent of the Earldom of Devon, in which "in consideration of the nobility of his birth and proximity of blood to the Queen," she was pleased to create him "Earl of Devon, with the honours and pre-eminences thereunto belonging to the aforesaid Edward, and his *heirs male* for ever." The patent continued as follows, "and further, of our more abundant grace we will, and by these presents do, grant to the aforesaid now Earl, that he and his heirs male may have, hold, enjoy, and possess in all Parliaments and other places, the same pre-eminence as any of the ancestors of the said Earl being hereafter Earls of Devon, hath held or enjoyed."

Queen Mary viewed the person of this handsome nobleman with admiration, and her sentiments towards him were soon observed and understood. Courtenay was told that the Queen loved him and that he could obtain her hand if he desired to seek it. Courtenay, however, was secretly attached to the Princess Elizabeth, his religious convictions being favourable to the Reformed Religion. The Queen learned with jealousy of Courtenay's preference for her sister, and henceforth viewed Elizabeth with suspicion, and Courtenay with abhorrence. The subsequent marriage she contracted with Philip of Spain made her highly unpopular, and a formidable insurrection was led in Kent by Sir Thomas Wyatt, whose design was supposed to be to supplant Mary by the elevation of Courtenay and Elizabeth to the joint occupancy of the throne. His proclamation showed that he intended "nothing but to preserve the liberty of the nation, and to keep it from coming under the yoke of strangers." Wyatt made his way to London where he was captured. Courtenay, who defended Temple Bar against the rebels, was accused of complicity in the design, and both he and the Princess Elizabeth were consigned to the Tower.

The affection which subsisted between the Princess and the Earl was of the most touching and romantic description. During the time when they were both incarcerated in the Tower, a little boy, aged four years, the son of a man who lived in the Tower, was accustomed to visit the two captives in their respective apartments, and he was wont to carry to her Grace a posy of flowers. The visits were observed and suspicion was aroused. The Lord Chamberlain and Lord Chandos sent for the boy, and the following colloquy occurred.

The Lord Chamberlain: My little boy, if you will answer my questions I will give you some figs and apples; now tell me, when were you with the Earl of Devon?

Boy: I am going to him by and bye.

The Lord Chamberlain: When were you with the Lady Elizabeth?

Boy: Every day.

The Lord Chamberlain: What does the Lord Devon send by you to the Lady Elizabeth?

Boy: I will go and ask him what he will give me to take to her.

The Lord Chamberlain: A crafty boy—how say you, my Lord Chandos?



Boy : I pray you, my Lords, to give me the figs you promised me.

The Lord Chamberlain : No, thou shalt be whipped if thou come any more to the Lady Elizabeth or to the Lord Courtenay.

Boy : I will bring my Lady and mistress more flowers.

There the conversation apparently ended, but the Lord Chamberlain insisted on a stop being put to the boy's visits. The next day as the Princess was walking in the garden the little boy peeped through the door and said, "Mistress, I can bring you no more flowers." The Princess guessed his meaning, for the boy was soon after sent away from the fortress. The Lady Elizabeth was then removed to Woodstock, and Courtenay to Fotheringay Castle. To the lasting honour of the King Consort, it should be recorded that he left no stone unturned to procure the liberation of these young persons. In 1555 the Earl was set at liberty, and ten days after his liberation the Lady Elizabeth came to the throne. The Earl, fearing again to fall under suspicion, or to become the victim of jealousy, sought the permission of his Sovereign to go abroad. He obtained leave and proceeded through France into Italy. At Padua he was taken seriously ill and died in the year 1556. At his death, the second main line of the Courtenay's came to an end, and the Earldom became dormant ; whether the dignity was believed to have become extinct, or whether the adherence of the Courtenays of Powderham, to the old faith interfered with the revival of the title is uncertain. It is, however, clear that the title was not revived for many generations, whilst the Earldom of Devonshire was conferred upon the Cavendish family by King James the First.

The representation of the family thus devolved upon the descendants of Sir Philip Courtenay of Powderham Castle, to whom reference has already been made. Sir Philip had two sons, Richard Courtenay, Bishop of Norwich ; and Sir John, his heir. Sir John was succeeded by his son, Sir Philip. Sir Philip had several children, of whom we need only mention four, namely—Sir William, his successor ; Sir Philip of Molland ; Peter, Bishop of Winchester ; and John, who was created a Knight Banneret. Sir William, the eldest son, married a Bonville, and died, A.D. 1485. Sir William favoured the party of King Edward IV., and assembling a force on behalf of that Prince, he laid siege to the City of Exeter, where the Duchess of Clarence, the daughter of the Earl of Warwick, was at the time. Victuals became at length very scarce in the City, and the Duchess, probably fearing that the Mayor through stress of food would surrender the town, demanded the keys. Sir William Courtenay made the same demand, but the mayor, who seems to have inherited the sang-froid and policy of his predecessors, managed by fair speeches and the courteous treatment of both parties to keep the City in his own hands until a treaty was agreed upon and the siege raised. The learned historian, Camden, says, in error, that this siege was conducted by a Hugh, Earl of Devon ; no such dignity was in existence at that time.

*(To be continued.)*

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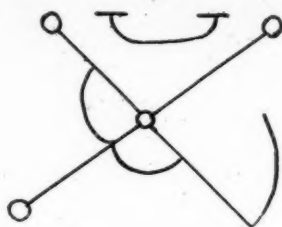


Fig. 2.



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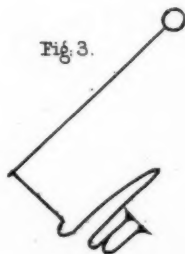
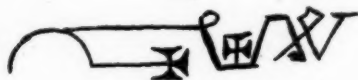


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## SOME NOTES ON CHARMS AND EXORCISMS.

BY ALFRED WALLIS,

LOCAL SECRETARY OF THE BRITISH ARCHEOLOGICAL ASSOCIATION; EDITOR OF THE  
"DERBY MERCURY."

HENRY CORNELIUS AGRIPPA VON NETTESHEIM, doctor, knight, and magician, although dead these three centuries and more, yet speaketh. His three books of Occult Philosophy, which gained for him the hatred and persecution of the monks, and procured the author the penalty of exile, are the foundation of every old witch's stock-in-trade; and the "figures" which, as an astrologer, he found depicted in the firmament by the stars of heaven, still serve to impress superstitious people with vague awe, and thus to swell the gains of the "magician" of to-day—the charlatan, not the philosopher. The vulgar fortune-teller, who in a back garret receives the visits of servant-girls, and scrawls a love-charm upon a piece of dirty paper, follows, as nearly as circumstances will permit, the scheme of that grand old Pythagorean philosophy, relative to the celestial power of numbers, which Cornelius Agrippa loved to dally with; and which masks so many excellent and important truths, fit only (now as then) for the use of "chiefs of enlightened men."

Two papers (illustrated with fac-similes of, respectively, an "exorcism," or binding, of evil spirits, and a charm to procure love), communicated to the "RELIQUARY" (Vol. X., p. 129 *et seq.*) by Dr. Dodds and the Editor, attracted my attention some time ago, and it has since occurred to me that a few additional remarks upon a subject of considerable interest, although, perhaps, "caviare to the general," might not be entirely unacceptable to the readers of those papers. The learned Dr. Dodds has indeed treated his example of "an ancient formula of magical exorcism" from a point so remote from the scope of modern learning, that those who have but a superficial knowledge of Hebrew, Greek, and Latin, could not fail to find some difficulty in keeping-up with the list of "authorities" so freely quoted in illustration of his translation of the pseudo-Greek cypher found attached to a tombstone in Lancashire.

Both the documents are specimens of *vulgar* magic—the "exorcism" being of older date, and more scientifically constructed, than the "love-spell." The former is the work, probably, of some professional "wise man;" but there are inaccuracies in the magic square (pointed out by Dr. Dodds), which prove that it was "erected" by one entirely ignorant of the intricacies of celestial magic. The strong presumption is, that it was taken from an English reprint of Cornelius Agrippa's work, of which there have been several published; notably one translated by J. F.[reake], 1651, and the spurious fourth book, a translation of which, by Robert Turner, 8vo., was issued privately in 1655, without a publisher's name. Lowndes and his editor, Mr. H. G. Bohn, were evidently unaware of this edition, for they give precedence to the 4to. of 1665. The cypher is peculiar, but not unique; I have seen it two or three times in similar cases. The peculiar form of the  $\epsilon$  (epsilon) has in one instance, if not more, led

Dr. Dodds into an error. The superscription is not "Agla en tetragrammaton," but "Agla + On + Tetragrammaton"—a very different reading—for the first is a *sentence* which *may* mean anything, and does mean nothing; the second is a Triad of mighty, cabalistic power, and is, of itself, sufficient to appal any well-instructed evil demon of the lower orders, who on seeing it at the top would never stay to read the rest of the spell. Thus, in the "Magical Elements" of Peter de Abano, the magician who desires to call the angels from the four parts of the world, who rule the air upon the day selected for his invocation, is taught to implore:—O vos omnes, adjuro atque contestor per sedem Adonay, per Hagios, Theos, Ischyros, Athanatos, Paracletos, Alpha et Omega, et per hæc tria nomina secreta AGLA + ON + TETRAGRAMMATON, quod hodie debeatis ad implere quod cupio! The magician's sword, also, after having had said over it "one mass of the Holy Ghost," is to be inscribed in its midst, on the one side, Agla +, on the other + On +. Reginald Scot gives "the fashion or form of the conjuring knife with the names thereon to be grauen or written," this is engraved on Plate XVI., fig. 4.

Before proceeding to an examination of the body of this infernal "deed," and to an explanation of the symbols pronounced to be "intelligible" by the translator, let us glance briefly at the circumstances surrounding its discovery. It is stated to have been found, folded into the form of a letter, beneath a brass plate upon a tombstone. No clue whatever is given whereby the life-character of the tenant of this tomb, so strangely guarded, could be guessed—yes, there is *one*, the paper itself; for this is a talisman, and not an exorcism, notwithstanding the words, *adjuro te*; not a casting-out of an evil spirit already in possession, but a spell of restraint; an additional outwork, as it were, to a fortress deemed weak by its defender. Had the dead man, thus at last deprived of his amulet, made a former compact with the demon? and had he (tormented during life with "the dread of something after death") tried to cheat the Evil One of his due? Or was he a notorious evil liver? a blaspheming atheist, whose friends feared that, failing some powerful aid from art magic, he might be carried off bodily, after the fashion of Dr. Faustus and other heroes of mythical demonology? Some such manner of man he must have been; for, truly, the spell was cunningly contrived, and the celestial aid invoked in his behalf by its framer was of the mightiest. We shall soon see the method employed in its construction if we first briefly glance at the principles of Celestial Magic according to the system of the old philosophers.

Celestial magic, according to whose rules Dr. Dodd's formula is partly framed, attributes to the planets a certain dominion over the human race, in this wise—every inferior throughout nature is governed by its immediate superior, and thus receives, by transmission, the primary influence of the First Cause. "For," says Agrippa, "this is the band and continuity of nature, that all superior virtue doth flow through every inferior with a long and continued series, dispersing its rays even to the very last things: thus inferiors, through their superiors, come at last to the very Supreme of all." The superior binds

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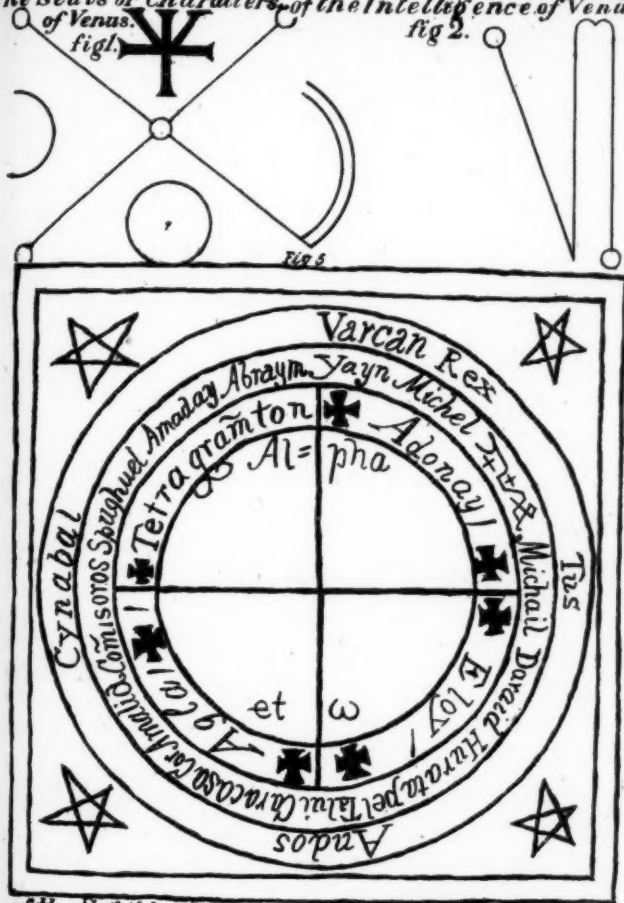
the inferior by *words* and *names*, and a written word is of more force than a spoken one. Now, to form these words, the Hebrew characters are in matter, form, and spirit, the most sacred since, says Agrippa, they were formed after the figures of the stars. A knowledge of these names and words, and of the correct mode of pronouncing and applying them, constitutes the *TREE OF KNOWLEDGE*, by the aid of which man raises himself above the level of gross ignorance, and becomes "even as the gods (*i.e.* the celestial intelligences) themselves." Then come numbers, of which the Pythagoreans assigned certain to each planet and element—one to the sun, whose symbol ☉, the point within the circle—answering to unity and ten (infinity)—is well known. Each of the seven planets has a magic table or "mystic square," formed in the mode which Dr. Dodds has correctly described in his paper—the table of the sun, being the square of six cells. Now, if on a proper day and hour such a table be constructed, and then inscribed upon a suitable surface; and if, next to it, be inscribed (1) the seal of the proper planet, together with (2) the seal of the "intelligence" ruling the planet, and (3) the seal of the "spirit" emanating from the planet, and ruling all manner of mundane affairs as are subject to its influence, the groundwork of a "spell" will have been laid. With this bond, constituted by the union of divine names with holy sigils, we may, as the fourth book of Occult Philosophy (wrongly attributed to Agrippa) tells us, "bind, not only spirits, but also all other creatures whatsoever. Oftentimes, also, we use these bonds as the means of deprecation and benediction, and it conduceth much to this purpose to join some sentence of Holy Scripture, if any shall be found convenient, thereunto." The instrument is also to be consecrated by sprinkling, suffumigation, and candles, "for without lights no sacrament is rightly performed;" and it must be inscribed upon "most pure and clean paper, that hath never been used before, which many do call Virgin Paper."

The fac-simile, then, indicates that the adjuration was undertaken upon such a first day of the week (Sunday), as was also the first of the moon. Speaking astrologically, the great luminaries are in the "first mansion" (Alnath or the Ram's Horns), beginning from the head of Aries. First, is drawn the "square of life" (36), showing that the sun is the "ruler," and this is supplemented by representations of the sun and moon, and beneath them the word *μαχην*, *machen*, which Dr. Dodds translates "strife, contention, &c." We dissent from this interpretation, and humbly submit, for consideration in lieu thereof, the Hebrew word *מגן* *Maghen*, literally, "shield" or "escutcheon," but cabalistically equivalent to "a talisman," or any piece of paper or other matter marked or noted with characters drawn in connection with the Tetragrammaton. "This word, *maghen*," says Gaffrell ("Vn-heard-of Curiosities," London, 1650, p. 151), "signifies also, though improperly, these very figures also, and images;" *i.e.*, such as the Jews were forbidden to make—"because that these also as well as the *characters* of the Tetragrammaton, do serve, as it were, instead of a Buckler or Shield of Defence against Diseases, Lightnings, and Tempests." The images of the sun and moon are then to be taken as (*maghen*) the buckler, or shield, against the demon, upon the

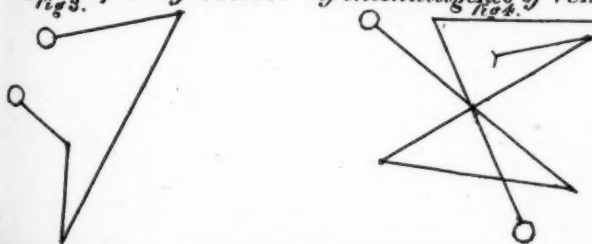
talismau in question. The scribe, in fact, has written a character  $\chi$  *chi*, where he ought to have written  $\gamma$  *gamma*. Beneath the sun and moon is "a symbol composed of a Jerusalem cross, of the planet Jupiter, and other signs united" (Dr. Dodds). The framer of the spell was determined that the evil spirits should make no mistake, and (much as a child might do in drawing a picture), he has written under each of his symbols the meaning he intends them to convey. Thus he has inscribed this symbol (unintelligible to Dr. Dodds) with the word "Michael." Turning now to Reginald Scot's "Discoverie of Witchcraft," 1584, we find this "seal" or "signature" in its entirety (Plate XVI., fig. 5), allotted to the archangel Michael, the angel of the sun, or of *light*, and, consequently, the unceasing opponent of the powers of darkness. As a curious illustration of the power attributed to this "signature" when drawn in conjunction with other names and symbols, I have fac-similed, from the "Magical Elements" of Peter de Abano, a "scheme" for making a magic circle for the first hour of the Lord's Day, the East being indicated by the position of the "Alpha," and the West by the "Omega" (see Plate XVII., fig. 5). The full explanation of this circle would be too long for this paper; besides, it more properly belongs to "conjunction," about which I may have something to say at a future time. A circle is called an infinite line, in which there is no *terminus a quo*, nor *terminus ad quem*, whose beginning-and-end is in every point; whence also a circular motion is called infinite, not according to time; but according to place. "Whence," says Agrippa, "they who adjure evil spirits are wont to environ themselves about with a circle." The four angles of the square contain the pentacle, "crow-foot," or "seal of Solomon;" which by virtue of the number, five, has great command over evil spirits, it having, within and without, five obtuse and five acute angles—five double triangles. The figure of the Cross, according to the Egyptians and Arabians, is the receptacle of all celestial power, because it contains four right angles; stars are most potent when they possess four corners in the astrological "heaven," and make a cross by the projection of their rays mutually; all this, and much more, may be found in Abrahe Auenaris' *Principium Sapientiae*, a curious little book, printed at Venice, by P. Liechtenstein, in 1507, which Baemeister describes as "one of the greatest rarities in the library of the Academy of St. Petersburg," and of which I fortunately possess a copy. The "astral spirit" of the solar planet is subordinate to Michael; for, as the sun is Chief amongst lesser lights, so is the archangel, Michael, Chief of the dominion of heaven. Gabriel is the angel of the moon, but his "seal" is not drawn on the paper under discussion. The remainder of the "unintelligible symbols," are the seals of the proper supra-mundane "intelligence," Nachiel; the astral "spirit," Sorath; and of the planet itself, all of which, may be found tabulated by Agrippa, whose work is now before me. Here, then, is the table of the planet Mars which, if engraven at the proper season, on an iron plate or sword, makes the man who wields it powerful in war and terrible to his enemies: the "unintelligible symbols" in this case are (1) the seal of the planet Mars; (2) of its "intelligence;" (3) of its "spirit" or "demon." These are all engraved on Plate XVI.



*The Seals or Characters of the Intelligence of Venus.*  
fig 2.



*of the Spirit of Venus.* *of the Intelligence of Venus.*  
fig 3. fig 4.



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23	6	19	2	15

We need add here few remarks upon the omnific "Name," to the history Dr. Dodds has already given of the Tetragrammaton; but the opening words of the conjuration seem to demand attention. It was the universal belief of the ancient nations, and especially of the Orientals, that certain sounds and words, for the most part barbarous, were highly grateful, and that others were equally disagreeable to the demons. (It must be remembered that the talisman before us is a compound of "celestial magic," which borders upon judicial astrology, and of "black magic," which had its origin in Egypt, and it is intended to be peculiarly disagreeable to evil spirits—the angels of darkness).

Hence, when it was wished to render the demons propitious, they were invoked with names and words which were agreeable to them. De Lancere says, "A conjuror did great mischief by uttering these unintelligible words, *Vach, Vech, Stest, Sty, Stu,*" which, one would think, are ugly enough to incite the most scrupulous demon to the commission of evil deeds. On the contrary, when it was the intention to drive evil spirits away, words were used which it was fancied the demons could not bear to hear or see. Agrippa gives many formulas of words composed at pleasure, or gathered from several different languages, or formed in imitation of the Hebrew. And amongst the primitive Christians there was a superstitious custom of fasening to the neck of a sick person, or upon the bed on which he lay, some text from the New Testament applicable to the cure of his disease. Of such materials is the body of Dr. Dodds' amulet composed, viz.—of "words of power," of scraps from the Gospels and of the Lord's Prayer, finishing with the form, "deliver us from *the evil one.*"

Here, by way of illustration, is part of a conjuration out of Reginald Scot's book (the edition which witch-hunting King James took such pains to suppress, 1584); it is to procure "the ring of invisibility" from the "three sisters of fairies," and I transcribe the "words of power" for comparison with those of the Lancashire exorcism. "First goe to a fair parlor or chamber and an euen ground and in no loft, and [free] from people nine daies; for it is the better: and let all thy clothing be cleane and sweete. Then make a candle of vergine waxe and light it, and make a faire fier of charcoles in a faire place in the middle of the parlor or chamber. Then take faire cleane water that renneth against the east, and set it vpon the fier; and yer thou washest thyself, saie these wordes going about the fier, three times

holding the candle in the right hand ✚ Panthon + Craton + Muriton + Bisecognaton + Siston + Diaton + Maton + Tetragrammaton + Agla + Agarion + Tegra + Pentessaron + Tendicata + Then rehearse these names + Sorthie + Sorthia + Sorthios + Milia + Achilia + Sibylia + *In nomine patris et filij et spiritus sancti. Amen.* Examples might be multiplied *ad infinitum*, but this is enough for my purpose.

Mr. Jewitt's love-spell has evidently been erected from sources similar to the foregoing. The magic square is again that of the sun, as ruler of the talisman, *maghen*; the planet is naturally Venus, whose angel is Anael; at least, I trace some resemblance to his "seal" in the badly-formed characters so liberally strewn about. For comparison with this curious fac-simile I have drawn (Plate XVII., figs. 1 to 4) from the Second Book of Agrippa, the seals of Venus; of her proper "intelligence," Hagiel; of her evil spirit or demon, Kedemel; and of the Seraphim, who conjointly act as the celestial intelligences of this favoured planet. If the reader will turn to Mr. Jewitt's plate (RELIQ. X., 189), he will see at the left hand, over the magic square, the seal of the "intelligence" of Saturn, Agiel; next, that of Jupiter, and of his "intelligence," Jophiel; followed by that of the "intelligence" of Mars, Graphiel. In this charm Jupiter, a beneficent planet bringing *worship*, is strongly opposed to the planets Saturn, *sadness*, and Mars, *discord*; the solary virtue binds and draws all the inferiors into admiration of, and obedience to, Venus, whose characters complete the spell. The writing is so obscure, and the spelling so faulty, that I am not surprised some mistakes should have been made in printing the "names of power;" they must be read as follows:—Cassiel (the angel of Saturn), Sachiel (the angel of Jupiter), Samael (of Mars), Michael (of the Sun), Anael (of Venus), Raphael (of Mercury), Gabriel (of the Moon). The angels of the whole seven planets are therefore invoked for the purpose of bringing the reluctant swain to the feet of the disconsolate fair one.

In conclusion, let me say that the whole subject, thus briefly touched upon, is of the most intricate nature. I have purposely refrained from criticising the very free translation of the Latin original which has already appeared in the "RELICUARY," although, to some, the omission of any rendering of the words (*hanc bestiam*) must have seemed as extraordinary as the magician's *intentional* omission of the words, (*panem nostrum quotidianum*), from the Paternoster, was to Dr. Dodda. It is not for want of materials, either, that the Mirific Name has been only incidentally dwelt upon; and some readers of these imperfect notes will readily understand the reasons for this reticence. Suffice it to add that the science of magic, like other occult sciences, has had a marked effect upon the civilization of the world; but, degraded as it is by the tricks of spiritualistic charlatans and fortune-tellers, not even the art of Cornelius Agrippa himself could now render it respectable. Perhaps the scientific superstition of the present day (if I may venture to use such an expression) will elevate the Black Art to its former place in the minds of those whose motto is and ever will be

Omne ignotum pro mirifico!

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## ON ARBOR LOW. II.

BY WILLIAM HENRY GOSS, ESQ.

THUS far my object has been to note that the lateness of the recognition in modern times of the ancient British, or ante-Roman character of Arbor Low, and the other rude stone monuments in question, does not favour their Arthurian origin; that Cæsar's non-observance of ancient British temples does not damage the Druidical, nor favour the Arthurian theory of the rude stones; that there *were* stones associated with the grove and holy-well worship, which worship, from its deep-rootedness, it was difficult to exterminate; and that these stones were distinct from the Romano-British temples, and, just possibly, some Saxon temples, which, by command of Gregory the Great were converted into Christian churches.

Let me now trace the probable origin of the ancient well-authenticated sun, moon, and grove worship, and show its connection with the said lingering worship of the sun and moon, stones, trees, and fountains, so repeatedly deprecated by the Christian Fathers, and forbidden by Canute the Great. But, since controversy so animated has been held about the Druids, that the mere name has acquired power to disturb the equanimity of some archaeological minds, I should like first to find a way of dispensing with the title in the further discussion of this subject; probably I may succeed. Of the candidate derivatives of the word—namely, the Hebrew *Derussini* for contemplators; the Greek *Drus*, or old British *Dru* for oak; old British *Drus* for magician; Saxon *Dry* for the same; and the Teutonic *Druthio* for servant of truth;—I think the Welsh term *Derv-ydd*, for one that lives in an oak-grove, appears quite sufficient. And that term was applied to those who were described by classical authorities as the all-powerful priests of the Celtic race. I will, therefore, speak of them as Celtic priests—priests of the Sun, of Apollo, and of Baal, will be equally applicable, although they combined also with their sacerdotal office the functions of magistrates, philosophers, and physicians. The worship which they conducted was not special to Britain, nor to Europe, but was the religion of the primitive home of man, established before the original community sent forth emigrants to people the lands—before the origin of nations. Mr. Fergusson has pointed out the remarkable similarity of the monuments of peoples so widely separated on the face of the earth, as the north of Europe, Egypt, India, and even central America; and, assuming that there has never been any contact between the ancestors of some of these peoples, leads to the suggestion that there may be an uniform development of stone structural design natural to the human mind in all cases and places. It does seem just possible that the human mind, without example or instruction of any kind, should naturally, everywhere, suggest the creation of cairns or pyramids, menhirs or obelisks, dolmens, and stone circles, but when in addition to this remarkable uniformity of symbolic structure, we have a similarity of words, special habits, and

remarkable traditions, we must assume that there *has* at some period been a contact or association of the ancestors of these peoples, however widely they may be now separated, and that the similarities are the result of a common source or derivation. The Mandan Indians of North America had among them the tradition of a flood which covered the earth, from which only one man escaped in a large canoe; and of a bird flying to the big canoe with a leaf in its mouth, not olive, however, but willow. And the Carribean Indians preserved a legend of the submersion of the earth through the disobedience of some of its inhabitants, and of the re-peopling of it by a few who were placed on a safe spot until the waters subsided. These traditions appear to be derived from the same source as the scriptural account of the Flood, and that on the Assyrian tablets. Doubtless the ancestors of these Indians carried the story with them from the first home of mankind, at the same time that they took with them to the west the rites and ceremonies of the eastern Sun-worship, which was already an ancient religion in the Mexican and Peruvian empires, when they were first made known to the old world. So, probably, had they carried with them a knowledge of the pyramid, the obelisk, and the stone circle, as religious symbols, for they are found there as well as in Asia, Africa, and Europe. The resemblance between the architecture of ancient Mexico and Egypt, megalithically and in the pyramid, is remarkable. In Thomas Maurice's "Indian Antiquities" (1793), there is a beautiful engraving of a large Mexican pyramidal temple to the sun and moon, which resembles in a very surprising manner the temple of Belus at Babylon, according to the description of the latter by Herodotus in Clio, 181. Herodotus calls it the temple of Jupiter Belus, which would be Bel, Baal, or the Sun. There is also a remarkable similarity between the ceremonies of the enchanters or mystery-men of the North American Indians, and the rain-making ceremonies of Africa. The custom, too, of addressing the chief of men as "Father," which was once common in the old world, and from which we have Sire and Pope, is still preserved in the North American Indian's synonyms of Father and Great Father. The tortures which the Indian youth had to pass through to test their powers of endurance, and initiate them into the rank of warriors and hunters, were inflicted and endured for the purpose of gaining the favour of the Great Spirit, so that he might make them successful in their pursuits. For it was, and is, supposed by them that the Great Spirit especially approves of a bold and daring hunter, and favours, as acceptable to him, those who are brave in the endurance of privations, fatigue, and wounds. So Nimrod was styled "the mighty hunter before the Lord," as though at that early period it was thought that the Lord delighted in the deeds of a mighty hunter. The writer of the passage, one would think, so intended it to be understood, and not that Nimrod was a mighty hunter *against* the Lord, as some think. For when the writer of Genesis recorded wickedness he ever recorded divine visitation as a natural consequence; whereas Nimrod is made the successful founder of cities and kingdoms. If it should appear that so many coincidences of habits, customs, and traditions as exist among the

divers races of mankind, point to a common home and ancestry in their primitive history, the present differences of races is no obstacle to the conclusion. Whatever great changes may have happened in the languages, colour, build, and natures of human families may be amply accounted for by the allowance of sufficient time for the development of the effects of different climates, habits, diet, fashions, and accidents, all operating gradually and diversely upon disconnected communities; and it is no wonder that there are not more vestiges of the original cousinship than we find. Some have doubted that there can be any relationship between the aborigines of the New and Old worlds, because of the intervention of the Atlantic; and Mr. Fergusson appears to entertain no idea that the former may have inherited anything from the latter. We know not how early men began to construct sea-going ships and venture upon the ocean; nor how often arts have flourished and declined to be re-invented. The tradition of the Flood is a tradition also of ship-building already then advanced to a thorough sea-going capacity. And it is possible that there was once another traversable route to America besides that of the Atlantic. I have long held that the earth did not always revolve upon an axis at the same angle to the sun's rays as at present. The now frozen north was once torrid, and may have furnished to wandering tribes an easy way to the American continent. Siberia and the Arctic regions were once warm fruitful regions, supporting a population of huge elephants, whose habitat was such a clime as that of India is to-day. The separate discoveries by Gabriel Sarytschew and Ossip Schumachoff, of entire bodies of the Mammoth, unmutilated and uncorrupted, embedded in solid masses of ice, indicate that the change of temperature in the instance of their calamity was sudden. They were overwhelmed with a flood, which froze into a solid mass around them before a bone had been broken, or their flesh had become tainted; and when disintombed from the ice thousands of years later, their flesh was then sound food for dogs. We know also that Britain has experienced a torrid, a glacial, and subsequently to the glacial, a temperate clime. We now learn too, from the last Arctic exploration, that there are coal-fields and corals not so very far from the North Pole. It is no extravagant surmise that Siberia may at one time, since the appearance of man upon the scene, have been a fruitful country, and a pleasant road, whereby the children of the wanderers from Assyria reached the American continent with only a strait to cross.

It was probably at that early period of the founding of the communities of Assyria that Sun-worship was established, and the circle made a sacred symbol. I have written elsewhere of the ancient sage who "once upon a time was studying eternity or illimitability, whether of time or space. He had been led to the thought of infinity by the impossibility of conceiving a limit of the whole. 'If I conceive an end of space,' thought he, 'of what nature is its boundary? Is it a wall of adamant? And what is beyond that?' He strained thought and found it impossible to conceive an ultimate end. There must be something beyond and beyond, whether dark or illumined, whether



void or solid ; and it might as well be space as a solid for the possibility of the comprehension of it. As he could not conceive an end, neither could he conceive the infinite continuity whether of space or time. Thus difficult was the prospect ; and no less difficult the retrospect to the ken of the human mind. At length he mentally bent the future downward curvingly ; and he bent the past downward curvingly, until they met and became a complete circle, without beginning and without end. That became his symbol of eternity and the Eternal. He engraved it in stone, and added thereto wings, to symbolize unrestraint or omnipresence. Then he carved the circle into the resemblance of a serpent, the emblem of wisdom, head to tail. Thus he combined a symbol of God, eternal, omnipresent, and omniscient, and made it the object of his worship and prayer. To this day it remains on the stones of the ruins of the ancient temples of Egypt and India. But that circle, after all, was only a lineal circumscribed illustration of endlessness, and is no aid to the conception of expansive boundlessness." Because I say "engraved," and "carved," I do not mean to imply that the circle became a sacred symbol at a later time than the Flint period. It is very easy to carve stone with a flint implement. Besides its fit symbolism of eternity and the Eternal, on account of its endless continuity, the circle was also sacred as the visible form of the supreme deities of the astronomical religion—of Baal and Astaroth, the Sun and the Moon in the heavens, as the obelisk or menhir represented the solar ray, or god-influence on earth. It is curious to note that even Christianity inherits these symbols from Sun-worship, and in painting, we indicate the divinity of Christ by placing above our Lord's head the sacred circle, or encompassing it with a representation of the solar rays—the Latin *nimbus*. And so the coronal circle was placed upon the brows of kings originally to signify that the regal office was divine. In it, besides the circle, the solar rays were also generally represented. And, while the kings of antiquity assumed this symbol of their god, they also assumed his name as their royal title, and were distinguished by a cognomen betokening *the Sun*, to signify that they were his deputies in the governance of men. One instance of this occurs to my memory among the names of the later kings of ancient Britain, namely, Cunobelinus—Belinus being synonymous with Baal or the Sun.

If the families of mankind first radiated from the plains of Assyria, then, doubtless, it was on those plains that men first learned to adore the sun and moon, and all the host of heaven ; to encompass their altars and places of burial with the sacred circle ; and to erect the menhir or obelisk as the holy symbol of the solar ray and a sort of image of God. It has been thought that the science of astronomy was made out by the Assyrian or Chaldean shepherds, while nightly dividing their attention between their flocks and the skies. But it was probably a stronger motive than the ordinary curiosity of a shepherd, lying on his back and watching the stars, that led to the early mapping of the firmament, and traced the courses of the heavenly bodies. The desire to find out God, and the movements of the celestial host, would give earnestness to the observance and study of the

skies. As to God, the thoughtful would naturally soon conclude that they had discovered Him in the glorious sun. In the earliest historic times the sun was worshipped under the title of Baal, Bel, and Belus; words signifying simply the Lord. Among the Gauls we read that the word was rendered Belenus, and with the ancient Britons Belinus and Bel. The sun is also said to have been called Daal, Beal, Bealan, among the ancient Irish and the Highlanders of Scotland. And I suppose that it has already been re-written a hundred times, that the first of May, which is bonfire day with the Irish and Highlanders, is still called Bealteine or Beal's-fire. As to the origin of sun-worship, it was probably the earliest natural religion of mankind; the offspring of the first study of nature, and sense of human dependence. The sun was observed to be the source of light and fructifying heat; the source, or at least the aider and preserver of animal and vegetable life. The least thoughtful must have observed that in proportion to its recession from the earth life drooped; while at its vernal re-approach trees and flowers blossomed, herbage covered the earth, and benefits ripened as if by a benign magic, while teeming animal nature cried out and sang with joy. And this god of the spring was a god whose existence in the human heart did not depend upon faith. He was to be seen and felt gloriously, and beneficently, and triumphantly. In all nature to be sun-impregnated was to be god-impregnated. Even Solomon became a sun-worshipper, persuaded thereto by his Ammonitish wives, and built an altar to Moloch. The sun was the apparent all-powerful lord of heaven and of earth, and a thoughtful observation of its influence would inspire the feelings embodied in the following song of the Magi, which I quote from the MS. of an unpublished work. It was the dawn of a battle-day, when Arbaces and his Medes were to fight against the Assyrians for their independence. Arbaces, with his Magi and the Choristers of the Sun had ascended a high hill, "they waited not long until the faces of the worshippers were illumined with the first direct rays of the sun, when Arbaces knelt and stretched forth his hands in prayer; the musicians played upon their instruments, and the singers commenced their chant thus:

' Hail, Supreme God, source of Light,  
Sole revealer of the earth!  
At thy uprising, O Most Glorious,  
All Nature chants her joy  
And owns thee God.  
When thy face is hidden  
Fear prevails, and deep silence.  
Without thee there is no beauty,  
No forms of loveliness, no glorious tints,  
But only blank desolation.  
Hail, divine Day-spring, source of Heat!  
Without thee the earth would be barren;  
All life must perish,  
All sweet sounds cease,  
The lakes and the rivers be changed to rock,  
All sparkling fountains stopped,  
Swift gales and gentle breezes still'd for ever.  
Wherever thou art not, O God,  
There is darkness and silence and death.  
All hail, Most High, source of Life!  
Save thy people, O Most Mighty;  
Inspire them with the Sacred Fire.

Fight for us, O Omnipotent ;  
 Draw thy bow against the tyrant  
 And destroy him before us with darts of fire.  
 Accept our sacrifices, O Supreme,  
 And deliver thy worshippers !  
 Scatter the worshippers of idols  
 And give thy people victory !

Thus sang the choristers of the Sun."

How long this sun-worship remained the universal religion of mankind we shall never know. The dawn of history reveals it already far advanced and even corrupted in its rites and ceremonies ; and when the children of Israel were the brickmakers of Egypt, Pharaoh (so named as the deputy Sun or deputy God, from *Phra*, the sun), was the dupe or accomplice of magicians and sorcerers. It was a still more thoughtful observance of nature that produced the first sect of dissenters from this venerable faith. In studying the cause of causes, it was felt that the sun must be a secondary power in the universe, and that there must be a Greater, which was the Father even of it and the other celestial gods. Men were familiar with, and dreaded the terrible dart of Apollo, or sun-stroke. But they remembered that there was another fire occasionally hurled from heaven, more terrible and destructive than the fierce sunbeam ; hurled, too, with an angry and awful voice from the skies, as from a god who had power in his wrath to put aside the cheering influence, and throw back the rays of the sun. These dissenters made the sun, or Apollo, secondary to the more awful wielder of the thunder-bolts, and to the latter also they sacrificed, and to him erected covered temples, as the father of the gods—the Olympian Jove, a human glimpse of Jehovah. But we have only now to do with the more ancient worship, which was conducted in an open sanctuary, such as this of Arbor Low.

It is, I believe, quite undisputed that whatever may be the antiquity of Stonehenge and its tumuli, Arbor Low and its barrows are still more ancient. While the Magi of Media chanted their matins to the rising sun in the times to which I have just alluded, it is possible that within or around this enclosure, even then ancient and venerable, the Celtic Bardi sang praises to the same deity. As the geologist sees in the masses of carboniferous limestone which lie about this spot vestiges of the palæozoic, or ancient-life of the world, in the form of corals, encrinurites, and other fossils of that early period of incalculable geologic antiquity ; so the archæologist, with kindred feelings, beholds in this venerable ruin, with its fallen and shattered altar-stones, a solemnly silent vestige of the ancient life of the human race—a fellow ruin to the remaining circles of Arabia, and all the world where sacrifices were ever offered to Baal.

Astronomical knowledge, so far from being first obtained by the primeval shepherds of the East, was probably more utterly unknown to them and to the general people of antiquity all along than to the shepherds of our own day and nation. All the star-gazing of a lifetime would bring little astronomy to the ordinary mind, and the shepherds would hardly get beyond, "Twinkle, twinkle, little star, how I wonder what you are !" It would be the exceptional pristine geniuses who, with full leisure, would study the heavens with the view

to find out the movements of the supposed Deity, and the courses of his heavenly host. And these sages, as they gathered knowledge, would keep it from the common people as a valuable secret, to be exercised over them for the establishment of governing influence. After the accumulation of the knowledge and discoveries of generations jealously and exclusively kept to the sages and their disciples, these men would become teachers of astronomical worship with a ritual, and constitute themselves priests of Baal, or the Lord, and Magi or magicians. Hence the Derussini or Contemplators, were also in ancient British the Drus, or magicians; and the Derw-ydd, which meant one who lived in an oak grove, signified at the same time a superior priest. They maintained their power by keeping the masses in ignorance, and nurturing popular superstitions, so that in their hands science became a cheat, and professed to be miraculously oracular. In this spirit the Celtic priests of ancient Britain never permitted their mysteries to be committed to writing, which art Cæsar informs us they practised in the Greek character (more probably Phœnician), but taught their disciples verbally in caves and other secret recesses, lest they should even be overheard by lurking aspirants after knowledge. And thus the predicted eclipse, when it happened, confirmed their claim to knowledge and power supernatural in the eyes of the unlearned masses. These early astronomers in mapping out the heavens also originated the pseudo-science of astrology.

This reference to the ancient sacerdotal astronomers reminds me that Mr. Fergusson says, "Till antiquaries are agreed whether the circles are temples or tombs or observatories, whether the dolmens are monuments of the dead, or altars for sacrificing living men, and whether the mounds are tombs or law-courts, it seems impossible, without arguing every point, to write anything that will be generally accepted." It appears to me that the differences of opinion sketched in this quotation are not difficult of reconciliation; and that whatever various reasons there may be for the different conclusions, they will even strengthen each other, and form one harmonious whole. We should have but to substitute *and* for *or* and opinions might shake hands all round. In an astronomical and astrological religion, where the priests were the astronomers and the astrologers, it would be probable that the temple would be the observatory; that the place held sacred to the heavenly bodies, would be held suitable to the study of their movements. And if the large circles were temples and observatories, and were indeed also used as places for the interment of the ashes of the great, then they may have furnished the example which our early Christian forefathers imitated, when they interred not the *ashes* but the *remains* of their great in the churches, abbeys, and cathedrals, as we more limitedly continue to do to this day. It would be as reasonable that the antiquary of the remote future—the archæological New Zealander—should decide that the future ruins of St. Paul's, Westminster Abbey, and our churches generally, which he may overhaul, were never temples of worship, because in them will be found memorials of the dead, as that we should decide that the large circles were never sanctuaries, because they contain like memorials.

As to dolmens, there are dolmens that were sepulchres, others that were altars, and some that were probably mere rude monuments, fixing the exact locality of events which were commemorated in song or tradition. Mr. Fergusson himself says, "We know from the indisputable authority of a decree of Charlemagne, that human sacrifices were practised by the pagan Saxons as late, certainly, as 789, and were sufficiently frequent to constitute one of the first crimes against which he fulminated his edicts." I shall have more to say hereafter about human and other sacrifices, and at present only mention this evidence because, as some dolmens have the form of the human figure hollowed out in the top slab, like a matrix in which to fit the human body, and human sacrifices were once common, we may assume reasonably that such dolmens were made and used for the reception of human victims. But as to those rude stone chambers, which are evidently sepulchres, I do not think they should be classed with the other dolmens, although Mr. Fergusson so classes them. The finding of urns under trilithic dolmens or cromlechs, does not prove that the dolmens were erected as monuments to the dead, and were not altars. The urn may have contained the ashes of some arch priest, or very distinguished self-offered sacrifice, or great prophet, and have been placed under the dolmen *because* it was an altar, or most holy place; as the early Christians buried the bodies of their saints under the altars of their churches, probably in continuation of the earlier practice. But that the mounds or barrows were tombs, we know from their general contents, the size of the barrow or earth-monument being probably relative to the importance of the individual whose ashes were interred. On this subject see Mr. Jewitt's *Grave-mounds and their Contents*. Some of them would be the tombs of persons esteemed very holy, arch-priests and great prophets. What could be more natural than that important depositions should be solemnly taken at such places, and solemn judgment pronounced there, making them, in such instances, law-courts? We have been speaking of the "ashes" of the dead. The term can only correctly apply to the remains left after cremation. It can never in any sense, apply to the human remains at a Christian burial; although, curiously, we use the term, "Ashes to ashes," at the Christian burial service; which expression doubtless was continued from the ancient Celtic ritual used in placing the cinerary urn with the ashes of the funeral pyre, preparatory to covering it with the "dust to dust" of the grave-mound.

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# THE CHURCHWARDENS' ACCOUNTS OF ST. JOHN THE BAPTIST, WINCHESTER. II.

BY THE REV. C. COLLIER, M.A., F.S.A.

The Account of Thos. Travas and John Gibson Churchwardens from the year 1554 till 1557 that is to say for 3 whole years as hereafter followeth.

For Rent of all the 1st year	...	3 18 0
The 2nd year	...	3 18 0
The 3rd year	...	3 18 0
For the Bible	...	0 8 4
For Dowell money the 1st year	...	0 6 10
2d year	...	0 5 0
3d year	...	0 2 0
for Average of Rent	...	0 2 4
For hock Money the first yr	...	0 9 4
the 2d yr	...	0 9 6
the 3d yr	...	0 9 10½
For Pascall Money the 1st yr	...	0 10 1½
The 2 yr	...	0 11 0
The 3d yr	...	0 9 2
For kingale Money all things Paid	...	0 12 0
For kingale Money of Robt Samwell	...	0 10 6½
Henry Wrene for old Dept	...	2 0 0
R <sup>d</sup> Samwell old Dept	...	5 7 2
John Dier old Dept	...	5 0 0
R <sup>d</sup> bernet old Dept	...	0 6 8
My Lord Chauncelors Buryall	...	0 3 4
Maystres Alyn old Dept	...	0 13 4
Jone Grainge old Dept	...	0 2 4
		<hr/> 80 7 10½

(12)		£
Charges and Payments }	To Tho <sup>s</sup> Brown for Nursing of Chanwest	1 10 0
	To John Caryck for Nursing the same Child	0 18 4
	For charge of the Archdacon's Court	0 0 6
	For carriage of the Bell to Reding	0 11 2
	For casting of the Bell and for over Mettle	7 2 8
	To W <sup>m</sup> Skyun for his Charge Rideing to Reading	0 5 0
	For Washing the Church Gere for 3 years	0 15 0
	For Bread and Drink at the Trinity Possession	0 1 8
	For Painting of the Cloth upon the Sumer Loge	0 0 6
	Paid to the Plunum	0 8 0
	Paid at the Cardonell Vissitation	0 4 6
	Paid for the Wifes Sop at hocktide	0 2 6
	To the Smith for Mending the Bell kniple	0 1 8
	for a weel for the Great Bell	0 6 8
	Charge at the Archdacon's Vissitation	0 0 2
	for watching the Seculpre	0 0 8
	Making an Eye to a kniple and Mending the same	0 3 6
	For Mending the Bell Freame	0 16 4
	P <sup>d</sup> for the Bell Ropes and Lines for the Church	0 8 10
	for making and mending the Bawdricks and wire for them	0 14 4
	Repairing the Church and houses & things Nesesserys theiuto	1 9 2
	For Books to the Church	1 17 0
	P <sup>d</sup> for 2 Coopes to R <sup>d</sup> Samuele	2 0 0
	P <sup>d</sup> for Quit Rent for 3 years	0 7 9
	P <sup>d</sup> for the Paskell funt Tapors & other Tapors to Jn <sup>o</sup> Dier as appereth by 2 Bills	2 9 2½
	Paid for Making this account	0 3 3
	P <sup>d</sup> more for mending the Bell Freame	0 6 0
	P <sup>d</sup> more for Repairing R <sup>d</sup> Christmass house	0 18 6

The Churchwardens Pray allowance for Average of Rent of	
Mr. Perse for a Garden Plot for 3 years at 6 <sup>d</sup> P <sup>r</sup> year	0 1 6
The hall oweth for 3 years at 2 <sup>s</sup> 8 <sup>d</sup> P <sup>r</sup> year	0 8 0
Maistress Thomas oweth 3y <sup>rs</sup> at 2 <sup>s</sup> 6 <sup>d</sup> By the year	0 7 6
J <sup>n</sup> Stone <sup>s</sup> void 2 y <sup>s</sup> and a $\frac{1}{2}$ they Pray Allowance	0 12 6
J <sup>n</sup> Brown for 3 years at 6 <sup>d</sup> P <sup>r</sup> yr	0 1 6
Maistres Alyn oweth Rent	0 6 8
Cowp oweth for one year	0 1 2
Mother Grangers house his fallen down & has Stood void	
8 yrs	0 12 0
Rich <sup>d</sup> Grantlud house Stood void 1 year & a $\frac{1}{2}$	0 6 0
Matheaw Clark oweth for a Quarters Rent	0 2 6
Agnew Saumder house Stood void $\frac{1}{2}$ a year	0 2 0
E <sup>d</sup> Raye oweth for Rent	0 7 3
Peter Proier house Stood void 1 year & a $\frac{1}{2}$	0 7 6
John Corf stood void 2 yr & $\frac{1}{2}$	0 12 6

(13)	£
The Church Wardens ask allowance for Repairing Justin Bath's house as	
appereth by a Bill	0 19 3
P <sup>d</sup> to Maistress Alin for a Sepulchre Cloth	0 10 4
	30 11 10

And so the Churchwardens Is owed by the Church upon this Account 4<sup>s</sup> 0 wicth the 8<sup>d</sup> Churchwardens have remited and So Even and Quit R<sup>d</sup> Garden and Gilbert Mathew are Ellected Churchwardens and have Rec<sup>d</sup> the Church Box It Is Ordered at this Account that No More Dwelling without the Parish Shall have any Double knell with 5 Bells but that they shall Pay to the Church 2<sup>s</sup> 0 and to Stand to the charge of the Ringers.

The Account of R<sup>d</sup> Garden and Gilbert Mathew Church Wardens From the feast of the Circumcision 1557 Till the 14 of Jan<sup>y</sup> 1559 That Is to Say for 2 years.

The said Accountants doth Charge themselves with The Rent of All as Appereth by a Rentall thereof Made for 2 whole years

For Dowling Money the first year	9 7 04
Dito the 2nd year	0 7 9
for Dito at Twelvetide Last	0 6 11
for the knell of John Pulley	0 7 3
for the knell of John Pulley	0 1 0
Of Mother Steppleton for Dept	0 2 8
Of Mathew Cleark	0 2 6
Paskell Money the 1st year	0 9 04
the second year	0 8 9
For the Chosinge of the Somlorde	0 4 9
For hook Money the 1st year	0 14 04
Rec <sup>d</sup> at the kingale and drinking afore and after and for wheat and malt sold as appereth by a Book of the Particulars	2 17 1
Of E <sup>d</sup> Ray for Dept	0 15 0
for the Burryn of Mr. Perie & wife	0 13 4
for a Coffin	0 1 0
for making one Grave	0 0 4
Of Rob <sup>t</sup> Cowp for an Obit	0 0 8
for Cowps Legacy	0 0 6
for Marget Alyn Burial	0 6 8
of Dito for an old Dept	0 6 10
of henry hooker for a knell	0 1 0
Maistress farinton Legacy	0 2 4
for W <sup>m</sup> Mileman's knell	0 1 0
for Watlings wife knell	0 1 0
for Joys wifes knell	0 1 0
for Complin wifes knell	0 1 0
Towards casting the Bell	1 14 9
Legacy of John Smith	0 6 8
of R <sup>d</sup> horn for a knell	0 1 4
Of Thos. Travas for 2 Graves	0 13 4
	20 3 4



CHURCHWARDENS' ACCOUNTS, ST. JOHN BAPTIST, WINCHESTER. 157

Charge and Payment	P <sup>d</sup> To Bowmans wife for washing The Church Geere for 2 years	0 10 0
	for Mending the Bells and other things thereto...	4 13 2½
	for Repairing the Church and the houses and things wanting theirto	3 9 0
	Paid for setting up the Holly water stop	0 1 0
	for a holy Bread box	0 0 10
	P <sup>d</sup> for the Benefactors Dirge and for Wax for the same...	0 3 3
	P <sup>d</sup> for the Bode Mary & John and for Staples & hooks	1 0 8
	for a P <sup>r</sup> of Candlesticks	0 3 0
	for a Lamp oil & a Cord	0 1 2
	P <sup>d</sup> to Alin Clark for Cleaning the Candlesticks and other Gere	0 0 4
	Paid for watchying the Sepulchre for 2 years & for Prayers	0 2 2
	P <sup>d</sup> for Ale and Bread 11d and for divers Minstrels at Sundry times 14/2...	0 15 1
	Paid for a Sholder of Mutton	0 0 4
	Paid at Divors Vissitations	0 2 6
	Paid for Sundry Books	1 18 4
	Paid for Quit Rent for 2 years...	0 6 2
	P <sup>d</sup> for Bread and Drink for the Trinity Procession	0 1 11
	For Pullin Down the Alters	0 2 4
		19 9 6½

The Account of J<sup>n</sup> Powell and R<sup>d</sup> Lamb Church W<sup>d</sup>s From Jan<sup>ry</sup> 14 1559 till the 6 of Jan<sup>ry</sup> 1562 viz for 3y<sup>rs</sup> The sum Rec<sup>d</sup> by them Is £28 16 2 In the 3 years Including what was Collected towards makinge The Clock and Chimes wich was £9 2 1

Charges and Payment } Amounting to £36 16 8 Including £13 9s 0d for Makinge the Clock and Chimes and Paid for makeing a Nue Window In the South side of the Tower and for a Paper of the Ten Commandments and Lost In the fall of the money 51½.

The Accounts of John Apowell and John Moor Church ward<sup>s</sup> From the Epiphany 1562 till the Epiphany 1563. The sum Rec<sup>d</sup> by them Is £6 15 3½

Charges and Payments } Amounting to £5 15 3½ Including 12<sup>d</sup> for a Register Book.

The Account of Henry Hooker and R<sup>t</sup> Marshall Churchwardens from the Epiphany 1563 till the 11<sup>th</sup> Feb<sup>ry</sup> 1564 The Sum Rec<sup>d</sup> by them Is £6 18 0.

Charge and Payment } Amountain to £6 18 0 Including 4<sup>d</sup> for Reigestering the Burials Wed- dins and Christings.

## THE "LAWLESS COURT," AT ROCHFORD, IN ESSEX.

BY WILLIAM ANDREWS, F.R.H.S.

It is somewhat remarkable in our day to have a Lawless Court, yet even at this time, one is maintained at the little town or village of Rochford, in Essex. It is held every Wednesday morning next after Michaelmas-day, at cock-crowing. The steward and suitors whisper to each other, and have not any candles nor pen and ink, but supply that office with a coal; and he that owes suit and service thereto, and appears not, forfeits to the lord of the manor double his rent every hour he is absent. The Court is termed Lawless on account of being held at an unlawful or lawless hour, or *quia dicta sine lege*.

All that is absolutely known of the old practice is the following quaint Latin verses, published about 1670, in Blount's "Jocular Customs of some Manors."

Kingshill in  
Rochford } ff

Curia de Domino Rege,  
Dicta sine Lege,  
Tenenta est ibidem  
Per ejusdem consuetudinem;  
Ante ortum Solis,  
Luceat nisi Polus,  
Nil scribit nisi Collis.  
Totius voluerit,  
Gallus ut Contaverit;  
Per cuius solum sonitum  
Curia es summonita.  
Clamat clam pro Rege,  
In Curia sine Lege:  
Et nisi cito venerint,  
Citius pœnituerint;  
Et nisi clam accedant,  
Curia non attendat;  
Qui venerit cum Lumine,  
Errat in Regimine  
Et dum sunt sive lumino,  
Capti sunt in Crimine,  
Curia sine Cura  
Jurati de Injuria.

The translation is as follows:—"King's Hill, in Rochford, to wit. The Court of the Lord the King, called 'the Court without law,' holden there by the custom thereof before sunrise, unless it be twilight. The steward, alone, writes nothing but with coals, as often as he will, when the cock shall have crowed—by the sound of which only the court is summoned, he crieth secretly for the King in the Court without law, and unless they quickly come, they shall the more quickly repent. . . . He who hath come with a light erreth in behaviour, and until they be without a light they are taken in default." As to the origin of this custom, it is stated by Camden, "this strange kind of punishment may seem to be inflicted for the negligence of the inhabitants in guarding the sea-coasts;" and he

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further observes, "it seemeth to be a remainder of the old feodary custom, used by the Emperors of Almain (Germany) and Kings of France, who, when they passed into Italy to receive the imperial crown at Roncalia, near to Placentia, encamped, and, hanging up a shield upon an high pole, summoned with a low voice, all that held in fee of them, to be present, and answer to their names, at midnight, which whosoever neglected was answered with the loss of his landes. Of this you may reade Gunther the old Germane poet in his second booke."

Local tradition ascribes the origin of this strange practice to a punishment inflicted, by an early lord of the manor, on his retainers, whom he one night discovered plotting his overthrow, and whom he, thereupon, compelled to pay homage, which year after year they were to renew on the same day, between the hour of midnight and dawn, on pain of certain "shrewd fines eftsoons redoubled, if not answered," and the whole proceedings were to be conducted in the mysterious whispers peculiar to conspirators.

In 1862, Mr. Gregson, of Rochford, solicitor to the Lord of the Manor, furnished to Dr. Charnock the following information :—

"There is a post standing at King's Hill at which the names of all the tenants (about sixteen in number) are called over; but very few of them actually attend, although some one answers for them; the proceedings are done in a whisper, and the signing of the rolls is performed by making a mark on the post with a large firebrand, by the light of which the tenants' names are called over, and proclamations made. The rent rolls for upwards of one hundred years are in my possession, and during that time there has been only the loss of one tenant; the quit-rents are merely nominal; the account in Morant is substantially correct; I have now attended the Court for twenty-five years, and have never found any difficulty in collecting the rents on any proceeding in the Court, and generally a great number attend out of curiosity."

We have from a gentleman, visiting the Court in 1875, an amusing account of the manner of keeping up the old custom. On reaching the market square at Rochford (he states), instead of the silence belonging to such an hour in such a place, there were found signs of strange preparations, in the shape of shadowy bearers of unlighted torches moving to and fro, and waiting for the concerted signal. From the best Inn's best room there came sounds of merriment, as of men who were trying by artificial means to keep up their spirits previous to sallying out on their mission at the ghostly hour. Soon a figure, which was afterwards discovered to be that of the steward, came to the door, and, invoking silence, returned, to be accompanied by men bearing burning brands, and by such of the tenants as had met to be convivial before paying homage laid upon them by that lord of old. Through the deserted streets the party, keeping up a continuous cock-crowing, marched until they reached an inclosure, within which they gathered round a post, in the form of which some person has pretended to discover the symbol of a burning candle, whatever connection that may be supposed to have with the story. Then Mr. Gregson, the steward, in a voice that was tremulous with suppressed emotion of some kind—perhaps of veneration for the old rites, or awe, or a mingling of both—and in a low whisper, read the proclamation :—"O yes! O yes! O yes! All manner of persons who do owe suit and service to this Court now to be holden, in and for the Manor of

King's Hill, in the Hundred of Rochford, draw near and give your attendance, and perform your suits and services according to the custom of the said Manor. God save the Queen!" The genuflexions which did duty for the ancient humiliation of kneeling were perhaps hardly as reverent as they might have been; but then the night was cold, and kneeling on the grass is not conducive to comfort in such weather. The roll of names was then called, among others those of the "Master, Fellows, and Scholars of St. John's College, Cambridge," who were supposed to do homage for the possession of Rawreth Hall, in Rawreth. Whether the duty of answering for such a formidable body had been deputed to a gentleman in fustian with a greasy "sleeveless body," who bore aloft his torch, and flourished it in dangerous proximity to the steward's head, and had crowed so loud that whispering even became a difficulty to him, I cannot say. At all events he seemed to be overwhelmed with the weight of some great responsibility, and not to know quite when his task was done, for in answer to every name on the list as Mr. Gregson whispered it, he in a "hoarse strange voice" replied "here," apparently regardless of the terrors of the strangely constituted Court. The fourteen names having been duly responded to, there were no defaulters to be punished, and, therefore, no necessity for lingering by the post until the soft moonlight should give place to the first streak of dawn. With another quaint proclamation, which gave leave to all persons who had "appeared at this Court to depart hence, keeping their day and hour on a new summons," the whispered ceremony ended. The cock-crowing was renewed, after beating their torches against the post to extinguish them in deference to the condition which declares that those coming with lights shall be held to have erred in behaviour, the links were relighted, and the party returned by a different route and devious ways, according to the immemorial custom of conspirators, to the King's Head, where the pilgrimage ended.

# WIGWELL GRANGE, IN THE COUNTY OF DERBY, AND ITS CONNECTION WITH DARLEY ABBEY.

BY LLEWELLYNN JEWITT, F.S.A.,  
ETC., ETC., ETC.

(Continued from page 74).

THE next of the deeds, according to date, is the following. It is a confirmation by the Prior of Coventry, of the Composition between the Abbot of Darley and the Vicar of Wirksworth. The Bishop of Coventry and Lichfield named in the deed was Roger Longspée de Meulan, third son of William Longspée, Earl of Salisbury, and his wife the Countess Ela. He was nephew of King Henry III., and of Richard, Earl of Cornwall, through whom he obtained the Bishopric. The following is the translation of the deed :—

1285

Confirmation of a Composition between the Vicar of Wirksworth & Abbot & Convent of Derley respecting the tithes of their lands in Wirksworth.

To all the faithful in Christ who shall see and hear this present writing, Brother Thomas, by divine permission Prior of the Church of Coventry, and of the same place Convent, sends greeting in the Lord Jesus Christ. Know ye that we have inspected the authentic writing of the Venerable Father in Christ, Roger by the grace of God Bishop of Coventry and Lichfield in these words. To all sons of the Holy Mother Church to whom this present writing shall come. Roger by divine permission Bishop of Coventry and Lichfield sends greeting in the Lord everlasting. Our beloved son in Christ the Abbot and Convent of Derley hath humbly laid before us a certain writing signed containing this following tenor. Be it known to all sons of the Holy Mother Church to whom this present writing shall come that we Oliver the Dean and Chapter of the Church of Lincoln have inspected a deed of composition entered into between Master Nicholas perpetual vicar of the church at Wirksworth of the one part and the Religious Men the Abbot and Convent of Derley of the other part under this form. Be it remembered that whereas in the year of grace 1275 controversy had arisen between Master Nicholas de Oxtun perpetual vicar of the church of Wirksworth of the one part and Brother Henry Abbot of Derley and of the same place Convent of the other part upon the small tithes arising from the lands which the said Abbot and Convent had in the parish of Wirksworth. At length by the intervention of good and lawful men on the Feast of the blessed Gregory the Pope in the year aforesaid this amicable composition came to pass (that is to say) that the aforesaid Abbot and Convent and their successors so long as they held and cultivated at their own expense the said lands for good peace, they should well and faithfully pay for wool of one hundred sheep of all kinds whatsoever, three shillings, and for every cow with a calf one penny, yearly within the Octaves of Trinity to the aforesaid Church of Wirksworth, and that when they shall have less than one hundred sheep they shall pay less, so nevertheless that in adding to or diminishing the sheep of the said Abbot and Convent the custom of the Archdeacon of Derby shall be observed rateably for the time, and for all other small tithes payable by reason of the aforesaid lands by the aforesaid Abbot and Convent they shall give yearly within the aforesaid term twelve pence. Remitting nevertheless absolutely to the said Abbot and Convent the tithes of the Curtilage and for the secular servants of the said Abbot and Convent hired for them in the said lands and for those administering the Church Sacraments in the aforesaid Church of Wirksworth they shall receive, but shall pay all kind of tithes oblations and obventions as others to the stipendiaries of the parish to the same church. And if the said lands or any part of them shall be let to others to be cultivated, they the tenants as others of the parishioners duly and with all integrity shall pay all tithes and oblations to the said Church of Wirksworth, and if it shall happen that the said Abbot and Convent in any year, within the said term, being unmindful shall neglect payment of the money it shall be lawful to the said Vicar and his successors for the time being to compel them by ecclesiastical censure to, admonishing them in these premises to pay the said three shillings and twelve pence and tithe for a Cow and Calf as aforesaid to be done, notwithstanding any privilege of theirs

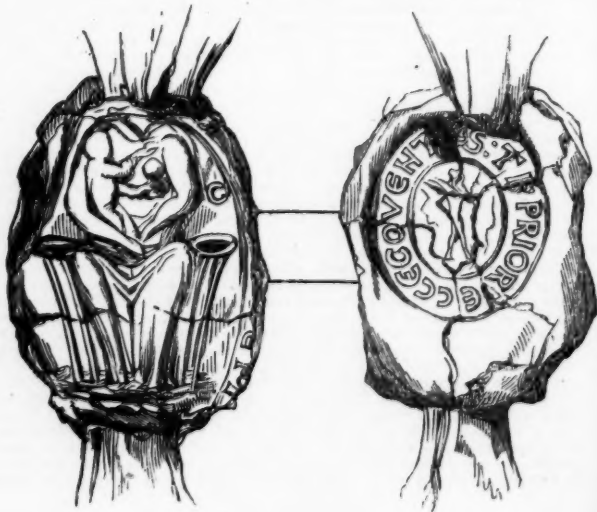
granted to them from the Apostolical Seat if they should have any such which might suspend or render invalid excommunication. And that the aforesaid may remain ratified and unshaken for ever the said parties strictly have taken their corporal oath faithfully to keep the aforesaid Composition and for the greater security of this present writing made in form of a Chirograph interchangeably have put their seals together with the seal of the official of Coventry and Lichfield. These being witnesses Master John de Weston, Robert de Saint Peter, Richard de Morley, William de Henoure, Hugh de Eeseburne, Philip de Wyrksworth, clerks, Lord Roger de Draycot, clerk, Lord William Godman, Chaplain, and others, Dated at Ashbourne the day and year aforesaid. Therefore that this composition really for ever may obtain a remembrance between the said churches, our consent first being had, we have granted the same in like manner with unanimity and assent of all parties and by diligent treaty had upon this matter. In witness whereof the common seal of our Chapter is affixed to these presents. These being witnesses, Master John Le Romayne, Chancellor, Richard de la Batayl, Treasurer, Lord John de Wydintor, Master John de Fleming, Canons of Lincoln, Master John de Weston, Robert de Saint Peter, Peter de Mackworth, clerks, and others. Dated at Lincoln at the Feast of the Exaltation of the Holy Cross in the year aforesaid. And We, the aforesaid Composition, holding to be good and valid, lest at any future time any one should wish to disturb it, We have confirmed the same by our Pontifical authority. And in testimony of these presents, We have caused this present writing to be strengthened with our seal. Farewell. Dated at Heywode at the Feast of the Purification of the Blessed Mary in the year of grace 1285. We therefore the present Composition and the said Confirmation of the said Venerable Father having ratified and found to be good by Authority of the Chapter of our Cathedral Church of Coventry do confirm the same and by our patronage do strengthen this present writing. In testimony whereof, to strengthen this present writing, We have caused the Common Seal of our Chapter aforesaid to be affixed. Dated at Coventry 13th kalends of April in the next year above said."

This deed, 12½ by 6 inches, is comprised in 24 lines, beautifully written, and in excellent preservation. It is endorsed.

"**Confirmacio** Capituli Coventr sup decimis de Wygwellle."

And in a more modern hand

"No. 6." Dat<sup>d</sup> 13th Kal. April 1285" "Wigwell Tythes"



The Seal, which is of white wax, is very much broken and defaced. It is the usual seal of the Priory of St. Mary at Coventry, bearing on one side the seated figure of the Holy Virgin holding the infant Saviour, and on the other the secretum of the Prior, Thomas. This is evidently an intaglio set in the seal and surrounded by the words  
+ S : T [ ] PRIOR ECCE COVENTR [ ]

The next is a similar confirmation by the Dean and Chapter of Lichfield.

1285

Confirmation by the Dean and Chapter of Lichfield of a Composition for tithes between the Vicar of Wirksworth & Abbot & Convent of Darley.

To all the faithful of Christ who shall see or hear this present writing, John, Dean, and Chapter of the church of Lichfield sends greeting in the Lord Jesus Christ Know ye that we have inspected the authentic writing of the Venerable Father in Christ Roger by the Grace of God Bishop of Coventry and Lichfield in these words—To all sons of Holy Mother Church to whom this present writing shall come Roger by divine permission Bishop of Coventry and Lichfield sends greeting in the Lord everlasting. Our beloved son in Christ the Abbot and Convent of Darley hath humbly laid before us a certain writing signed containing this following tenor—Be it known to all sons of the Holy Mother Church to whom this present writing shall come that we Oliver the Dean and Chapter of the Church of Lincoln have inspected a deed of Composition entered into between Master Nicholas perpetual vicar of the church of Wirksworth of the one part and the Religious Men the Abbot and Convent of Darley of the other part under this form—Be it remembered that whereas in the year of grace 1275 controversy had arisen between Master Nicholas de Oxton perpetual vicar of the church of Wirksworth of the one part and Brother Henry, Abbot of Darley and of the same place Convent of the other part upon the small tithes arising from the lands which the said Abbot and Convent had in the parish of Wirksworth. At length by the intervention of good and lawful men on the Feast of the blessed Gregory the Pope in the year aforesaid this amicable Composition came to pass—(that is to say) that the aforesaid Abbot and Convent and their successors so long as they held and cultivated at their own expense the said lands for good peace, they should well and faithfully pay for wool of one hundred sheep of all kinds whatsoever, three shillings, and for every cow with a calf one penny, yearly within the Octaves of Trinity to the aforesaid Church of Wirksworth, And that when they shall have less than one hundred sheep they shall pay less, So nevertheless that in adding to or diminishing the sheep of the said Abbot and Convent the custom of the Archdeacon of Derby shall be observed rateably for the time, and for all other small tithes payable by reason of the aforesaid lands by the aforesaid Abbot and Convent they shall give yearly within the aforesaid term twelve pence. Remitting nevertheless absolutely to the said Abbot and Convent the tithe of the Curtilage and for the secular servants of the said Abbot and Convent hired for them in the said lands and for those administering the Church Sacraments in the aforesaid church of Wirksworth they shall receive, but shall pay all kind of tithes oblations and obventions as others to the stipendiaries of the parish to the same church. And if the said lands or any part of them shall be let to others to be cultivated, they the tenants as others of the parishioners duly and with all integrity shall pay all tithes and oblations to the said church of Wirksworth, And if it shall happen that the said Abbot and Convent in any year, within the said term, being unmindful shall neglect payment of the money it shall be lawful to the said Vicar and his successors for the time being to compel them by ecclesiastical censure to, admonishing them in these premises to pay the said three shillings and twelve pence and tithe for a Cow and Calf as aforesaid to be done, notwithstanding any privilege, of theirs granted to them from the Apostolical seat if they should have any such which might suspend or render invalid excommunication—And that the aforesaid may remain ratified and unshaken for ever the said parties strictly have taken their corporal oath faithfully to keep the aforesaid Composition and for the greater security of this present writing made in the form of a Chirograph interchangeably have put their seals together with the seal of the official of Coventry and Lichfield. These being Witnesses



Master John de Weston, Robert de Saint Peter, Richard de Morley, William de Henoure, Hugh de Eeseburne, Philip de Wyrksworth, clerks, Lord Roger de Draycott, clerk, Lord William Godman, Chaplain, and others. Dated at Ashbourne the day and year aforesaid. Therefore that this Composition really for ever may obtain a remembrance between the said churches, our consent first being had, we have granted the same in like manner with unanimity and assent of all parties and by diligent treaty had upon this matter. In Witness whereof the common seal of our chapter is affixed to these presents. These being Witnesses, Master John Le Romayne, Chancellor, Richard de la Batayl, Treasurer, Lord John de Wydinton, Master John de Fleming, canons of Lincoln. Master John de Weston, Robert de Saint Peter, Peter de Mackworth, clerks, and others. Dated at Lincoln at the Feast of the Exaltation of the Holy Cross in the year aforesaid. And We, the aforesaid Composition holding to be good and valid, lest at any future time any one should wish to disturb it, We have confirmed the same by our Pontifical authority. And in testimony of these presents, We have caused this present writing to be strengthened with our seal. Farewell. Dated at Heywode at the Feast of the Purification of the Blessed Mary in the year of grace 1285. We therefore the present Composition and the said Confirmation of the said Venerable Father have ratified and found to be good by authority of the chapter of our Cathedral Church of Lichfield and by our patronage do strengthen this present writing. In testimony whereof to strengthen this present writing we have caused the Common Seal of our Chapter aforesaid to be affixed. Dated in our chapter House of our Church of Lichfield the 16th Kalend of April in the next year aforesaid."

12½ by 6½ inches, in 24 lines, endorsed

**Confirmacio** capite Lych ep̄ decimis Wygewells

And in a more modern hand

"No 7) Dated 16th Kal April 1285  
Wigwall Tythes"

Seal lost.

The next is a grant of Land from William de Mosse, of Combs.

1388-9

Grant from William de Mosse to  
his son Richard &c. of land  
in Hayleyebrooke &c.

Know ye present and to come that I, William de Mosse of Combs have given granted and by this my present Charter confirmed to Richard my son two acres of land with the appurtenances in the town of Bowdon [in villa de Boudon] which are called the Lege acres near Hayleyebrooke and one half acre in the Rydynges above the Hayleye To have and to hold the said land with the appurtenances to the said Richard and his heirs freely quietly well and in peace in right and of inheritance Rendering therefore to the Chief Lords of the fee the services due and accustomed And if it shall happen that the said Richard shall die without heir of his body issuing, then the said land with the appurtenances shall revert to John my younger brother and his heirs to be begotten And if it shall happen that the said John shall die without heir of his body then the said land with the appurtenances shall remain for ever to Henry, Brother of the said John and his heirs And I truly the said William de Mosse and my heirs will for ever warrant against all persons to the said Richard, John, and Henry and their heirs the said land in the form aforesaid In Witness whereof to this charter, I have put my Seal, These being witnesses Robert Holiambe the Bailiff of the Peak William de Baggeshaugh John de Ollerenshaugh, Hugh de Horde-son, Thomas (?) de Brudeshaugh [ ] and others Dated at Chapel-en-le-Frith [Capellam del freth] on Thursday next after the feast of Saint Lawrence in the thirteenth year of the reign of King Edward the third after the Conquest."

9 by 3½ inches in 10 lines. Not in very good condition.

Endorsed in a rather modern hand

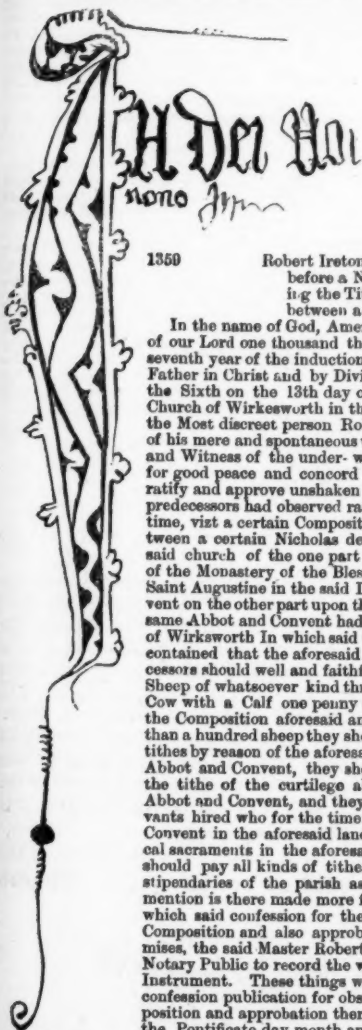
"18 Edw 3d

"Grant from  
Wm de Mosse  
to  
his son Richard

Seal lost.

Willia  
specie

The next is a peculiarly interesting and, in many ways locally as well as generally, valuable document.



1350

Robert Ireton Vicar of Wirksworth acknowledges before a Notary Public a Composition respecting the Tithes of Wigwell in Wirksworth made between a former Vicar and Abbot of Derley.

In the name of God, Amen. In the year from the Incarnation of our Lord one thousand three hundred and fifty-nine, in the seventh year of the induction of the Pontificate of the Most Holy Father in Christ and by Divine Providence Lord Pope Innocent the Sixth on the 13th day of the month of May, in the Parish Church of Wirksworth in the Diocese of Coventry and Lichfield, the Most discreet person Robert de Yrton Vicar as he asserted of his mere and spontaneous will, appointed me his Public Notary and Witness of the under-written things in these presents, and for good peace and concord himself willed faithfully to observe ratify and approve unshaken in all respects on his part as his predecessors had observed ratified and approved the same in their time, vizt a certain Composition lately entered into and used between a certain Nicholas de Oxton formerly vicar of the aforesaid church of the one part and Brother Henry formerly Abbot of the Monastery of the Blessed Mary of Derley of the order of Saint Augustine in the said Diocese and of the same place Convent on the other part upon the small tithes of the lands which the same Abbot and Convent had and have at Wygwell in the parish of Wirksworth In which said Composition amongst other things is contained that the aforesaid Abbot and Convent and their successors should well and faithfully pay for the wool of a hundred Sheep of whatsoever kind three shillings of silver and for every Cow with a Calf one penny every year according to the form of the Composition aforesaid and that when they should have less than a hundred sheep they should pay less, but for all other small tithes by reason of the aforesaid lands to be paid by the aforesaid Abbot and Convent, they should pay yearly twelve pence, but the tithe of the curtilage absolutely to be remitted to the said Abbot and Convent, and they should receive for all secular servants hired who for the time shall belong to the said Abbot and Convent in the aforesaid lands and administering the ecclesiastical sacraments in the aforesaid Church of Wirksworth and they should pay all kinds of tithes oblations and obventions as other stipendiaries of the parish as in the said Composition of which mention is there made more fully and clearly is contained Upon which said confession for the observance and ratification of the Composition and also approbation of other things in these premises, the said Master Robert de Irton vicar hath required me as Notary Public to record the within written and make this public Instrument. These things were done as above written as to the confession publication for observance and ratification of the Composition and approbation thereof in the year of the induction of the Pontificate day month and place aforesaid in these presents. The discreet persons Richard de Kersington, chaplain, and

William le Porter de Wirksworth clerks in the Diocese of Coventry and Lichfield especially called and asked to witness these premises.



And I William Wyght of Hopton, Clerk in the Diocese of Lichfield, a Public Notary by Apostolical and Imperial authority conform the publication of these presents for the observance and ratification of the Composition and approbation aforesaid so as are premised to have been done and acted together with the aforesaid witnesses being present All and singular of which so I have seen and heard done and reduced to writing in this public form with my sign annexed and signed with my name as required by the aforesaid Robert de Irton in faith and testimony of these premises."

8 by 12 inches in 34 lines beautifully written with initial letters and "sign" here engraved. Endorsed in same hand "Wyggewell." In a rather more modern hand "The Public Notary, Wm Wyght de Hopton his testimonial of modus and agreem<sup>t</sup> betwixt Abbot of Derley and Vic of Wyks" And in a later hand "No. 8, 1359, Wigwall Tythes."

The above is, in many ways, a remarkably interesting document. It is, as will have been seen, the ratification of, and adhesion to, the Composition, by Robert de Yrton, or Ireton, Vicar of Wirksworth, in 1359, drawn up by William Wyght, Clerk, and Notary Public, of Hopton, near Wirksworth. Robert Yrton, or Ireton, was a member of the old Derbyshire family of Ireton of Ireton (and much later of Attenborough), from which the Parliamentary General Henry Ireton was descended, and who were in fact the elder branch of the family from whom the Shirleys took their origin. A main interest attached to the deed centres in the curious notarial mark of William Wyght (or White), of Hopton, which I have had engraved in exact fac simile. Each "Notary Public by Apostolical and Imperial authority," or otherwise, had his own special "mark," "sign," or device, with which, as well as his signature, he attested such deeds, documents, or copies of the same, as came officially before him. The mark, or as he phrases it "sign" of William Wyght is particularly elegant, and is one of the best early examples that has come under my notice. In the label below the cross is his name, *Willus de hopton*

I have also engraved the commencement of his attestation, at the bottom of the deed, *Et ego Willus de Wyght de Hopton*

*Et ego Willus Wyght de Hopton*

clius and so on, for the purpose of again giving his signature. In addition to this I have also had the initial letter (*In Dei nomine Amen*), which commences the deed, engraved of its full size, except that the upper line in the original runs the width of the deed. The translations of this and the preceding deeds are not, as already stated, my own, but are the work of the expert to whom they were submitted.

The next three deeds are surrenders and admissions at the Wirksworth Court.

1451  
29 H. VI.

Surrender and admission of John and Ralph Wigley  
to a cottage in Wirksworth &c.

At a Court of Wirksworth there held the 21st day of January in the 29th year of the reign of King Henry VIth. after the conquest came William Alson of Wirksworth and surrendered into the hands of the Lord one cottage at Will &c. late in the tenure of John Holond to the use and profit of John Wigley and Ralph his son which said John and Ralph [Radulphus] came into Court the same day and year and took of the Lord the said Cottage To hold to them their heirs and assigns according to the custom of the Manor Rendering and doing all services thereof due and of right accustomed And they did their fealty.....for entry 12d., And thereupon the aforesaid John Wigley and Ralph his son re-granted the aforesaid Cottage to the aforesaid William to hold to him during the term of his life, all services due and of right accustomed, and he gave nothing for his entry because.....with the aforesaid Ralph by grant of John Wigley his father by pledge of John Smyth and Henry Wylmot.....in Wirksworth.

In the time of Humphrey Duke of  
Buckingham, Steward there "

11 by 3½ inches in 8 lines. Very imperfect.

Endorsed "29th H. 6 21 Janry. Manr of Wirksworth  
Admission of John Wigley and his son Ralph "

Robert Wilcockson admitted to a piece of  
Waste land in the Dale at Wirksworth.

The Town of }  
Wirksworth }

At a Court thereof holden on Tuesday next after the feast of St Thomas the Martyr in the 21st year of the reign of King Edward IV proclamation was made of one piece of land of the Lords Waste lying in the Dale between the house of Robert Wilcockson and the land of Blackwall under the Torr there to the use of Robert Wilcockson to enlarge the tenement of the said Robert, and no one came and at a Court thereof holden on Tuesday next after the Feast of St James the Apostle in the 22nd year of reign of King Edward IV a second proclamation was made of the aforesaid parcel of land to the use of the said Robert and no one came. And at a Court thereof there held on Tuesday next before the Feast of St Bartholomew the Apostle in the 23rd year of the reign of King Edward IV proclamation was made of the aforesaid parcel of land to the use of the said Robert and no one came. And thereupon came the said Robert and took of the Lord the aforesaid parcel of land To hold to him and his according to the custom of the Manor. Rendering therefor yearly for a new rent 2<sup>d</sup> and all other services, and was admitted tenant and did fealty."

11 by 1½ inches in 6 lines.

1493  
8 H. VII.

Surrender of Roger Wilcockson  
and admission of John Wilcockson and others to lands  
in Wirksworth.

Wirksworth }  
8 Hen 7 }

At a small Court thereof held at Bradley Ashe on the 30th day July in the 8th year of the reign of King Henry VII., came Roger Wilcockson by William Wilcockson his attorney by virtue of a Letter of Attorney shown in Court, and surrendered into the hands of the Lord the King all the Messuages Lands and Tenements which lately belonged to Robert Wilcockson in the town of Wirksworth and Wapentake thereof to the use and behoof of John Wilcockson of Frytcheley, Thomas Alsbyroke of the same place, Roger Hellott of Pleystow, Thomas Smyth of Medilton and Ralph [Radd] Ryley of Wyркyeworth to have and

to hold to the aforesaid John, Thomas, Roger, Thomas, and Ralph and their assigns according to the custom of the Manor Court aforesaid for ever. Whereof the first proclamation was made and no one came, and so respited unto the next small Court, And at the Small Court thereof held at Wygwell the 20th day of August in the year aforesaid a second proclamation was made of all those Messuages lands and tenements aforesaid and no one came and so respited. And at a Small Court thereof held at Boutts the 18th day of September in the 9th year of the reign of King Henry VII a third proclamation was made of those Messuages, lands, and tenements which lately belonged to Robert Wilkokson and no one came. And thereupon came the aforesaid John, Thomas, Roger, Thomas, and Ralph Ryley and took out of the hands of the Lord the King all the aforesaid Messuages, lands, and tenements with their appurtenances To hold to them and their assigns according to the Custom of the Manor for ever. Rendering therefor yearly the rents, services, and customs due and accustomed And they gave to the Lord the King for a fine for admission 12 pence, and did their fealty and were admitted tenants."

Size, 9 by 4½ inches in 13 lines.

Endorsed—"13th July 8th H. 7 Wirksworth Man<sup>r</sup> Admission of John Wilkokson & others to lands in W & in<sup>y</sup> Wapentake of W"

1501  
17 H. VII.

Lease from the Abbot of Darley to Thomas Babington of tenement &c. at Wigwall

This Indenture made the last day of September in the 17th year of King Henry the VIIth between John, Abbott of the Monastere of owre lady of Darley and Convent of the same place of the one ptye and Thomas Babington of Dethyk in the Countie of Derb esquier on the other ptie Witnesseth that the said Abbot and Convent by their common assent consent and agreement Have demised sett and to ferme let to the said Thomas their tenement and chief place at Wygwell with all lands Closures, Meadows, Leasures, and Pastures to the said chief place belonging, To have and to hold the said Tenement and chief place with all the Premises to the aforesaid Thomas and his Assigns from the date hereof unto the end and term of Forty Four [44] years then next following and fully to be ended Yielding and paying therefore yearly to the said Abbot and Convent and their successors £3 6s. 8d. of good and lawfull money of England at the Feasts of Easter and St Michael the Archangel by even portions and to bear and pay all manner of Out Rents and other charges to the said Chief Place belonging And furthermore the said Thomas grants by these Presents that he during the said terme at his proper costs and charges shall repair maintain and uphold all manner of reparations for and about all houses builded and hereafter to be builded upon the said chief place with all hegges and closures thereto belonging and them in the end of the said Term shall leave sufficiently repaired And if it happen the said Rent or any Parcel thereof to be behind and unpaid at any of the feasts aforesaid Then it shall be lawfull to the said Abbot and Convent and their successors into the said Chief Place and other the Premises to enter and destrain and the distress so taken to drive chace and carry away and them to hold to such time they be of the said Rent with the arrearages of the same fully content and paid, and if it happen the said Rent or any parcel thereof to be behind by the space of half-a-year after any of the Feasts at which it should be paid Or if the said Thomas or his assigns fail in doing and making of reparation of the premises Then it shall be lawfull to the said Abbot and Convent and their successors into the said Chief Place and other premises to re-enter and them to hold in their first estate this present Lease notwithstanding. In Witness whereof to one part of this present Indenture remaining with the said Abbot and Convent the said Thomas hath set his seal and to the other part of the same remaining with the said Thomas the said Abbot and Convent have set their common Seal the day and year abovesaid.

Inrolled by me John Wyseman Auditor

Size—13½ by 6 inches, in 17 lines.

Endorsed

"17 Hen 7  
J Abbot of D  
to  
T Babington

Lease of  
Wigwall at  
3<sup>rd</sup> : 6<sup>th</sup> : 8<sup>th</sup> Rent  
for 44 years."

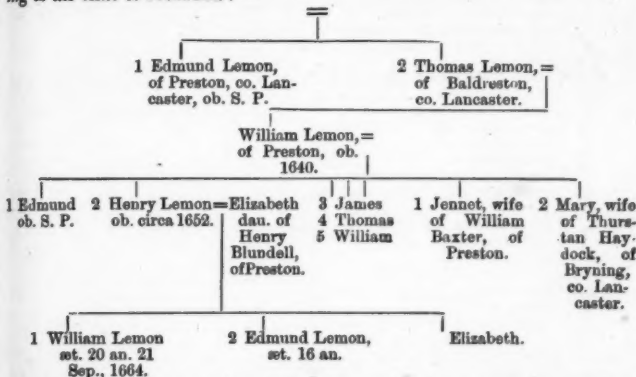
Seal lost.

(To be continued.)

## THE LEMONS OF PRESTON.

BY LIEUT.-COLONEL FISHWICK, F.S.A.

SIR WILLIAM DUGDALE in his Lancashire Visitation of 1664-5, records a short pedigree of this family, but its incompleteness and vagueness form a striking example of the flimsy materials which were allowed to "pass muster," by the "Norroy King of Arms." The member of the family who entered the pedigree must have been William Lemon who was then in his 20th year, and who was unable to say when his great-grandfather, his grandfather, or even his father died, or to supply the names of his grandmother or great-grandmother. The following is all that is recorded:—



The Lemons were not an old Preston family, and probably the first who settled there was the Edmund recorded in the pedigree, and who in 1596 was elected Mayor, which office he again held in 1602-3, and he is the person alluded to in an indenture, dated 1st Dec., 1605, between the Mayor, Bailiffs, and Burgesses of the Borough of Preston. and Edmund Lemon, of Preston, gentleman, which witnesses that in consideration of 23s. 4d., "paid for, and in the name of a fyne, as also, upon the surrender of a former lease, made by the said Maior, &c., to William Wall, of Preston, gentleman, of a parcel of land called the northend of the Carrygreave, which lease is now in possession of said Edmund Lemon," the Mayor, &c., has granted the same to the said Edmund Lemon, as also "one shoppe or Rome under the West side of the Town Hall, or Mootehall of Preston, and also one Baye of a Barne, annexed to the Northend stone Barne," which is "situate in St John's Wynde, in Preston, and of the yearlie rent of 4d., and also one new brick house in the said Wynde, wherein certaine poore folkes doe now dwell at the will and sufferance of the said Edmund Lemon, and laity erected and builded by the said Edmund Lemon, to have and to hold the same for 39 years," paying a rent of 9s. 4d. per annum. A proviso is inserted that the premise shall not, during the term of 99 years, be sub-let to any one "not free of the Borough."

Edmund Lemon died early in 1609, and an accurate and detailed

list of his household goods, &c., has been preserved, and furnishes an admirable example of the interior economy of the house of a well-to-do burgess of Preston in the 16th century.

A true and perfect Inventorie of all the goods Chattells and dettes of Edmond lemons late of Preston gentleman deceased taken p<sup>r</sup>ised and valued by Richard Wear-den, Nicholas Sudall, Edmund Machon and Henry Briere, the fifth day of Aprile 1609 as foloweth viz—

## In the shops

	li	s.	d.
firste on C ston of course flaxe 3 <sup>r</sup> 4 <sup>d</sup> ... ..	xvi	xiiij	iiij
Itm 3 stone of fine flaxe at 6 <sup>s</sup> 8 <sup>d</sup> ... ..		xx	
" 1 stone of Brasse ... ..		vij	
" ix stone of bade weightes ... ..		xvj	vij
" 1 weye balke and scales ... ..		iiij	iiij
" 1 litle table Boxe & waynscott ... ..			x
" 1 chare 1 Buffett stooles and 1 quiscoon ... ..		ij	vij

## In the greet chamber

firste 2 stand Bedstokes 2 Truckele Bedes *	xlvi	vij	
Itm 2 paire Curtence and valence ... ..	xxvi	vij	
" 4 fethere bedes and 3 bolsters ... ..	v		
" 1 grene cadow and 1 white cadow ... ..	liij	iiij	iiij
" 2 couerlette ... ..	xiiij	iiij	iiij
" 2 Blanckette ... ..	vi	vij	
" 1 large table and 1 litle Table ... ..	xxx		
" 1 grene car্পett 1 curteyne for the wynder ... ..	vi	vij	vij
" 2 Throne chares ... ..	ij	vij	
" 2 longe formes and one shorte forme ... ..	iiij		
" 1 Buffette stooles ... ..		vj	

## In the under Galerie

firste 2 stande beedes and 1 Truckle beede ... ..	x		
Itm Curteins and 1 paire of valance ... ..		vi	vij
" 4 fether beedes ... ..	vij		
" 4 Boulsteres & 3 Pillowes ... ..		xviij	
" 1 " coverenge ... ..		xx	
" 1 new cordinge for a beed ... ..		xiiij	iiij
" 2 couerlette ... ..		xiiij	iiij
" 2 Blanckette ... ..		vi	vij
" 1 Square Table ... ..		vi	vij
" 1 Throne chare and 1 Buffett stooles ... ..		xviij	

## In Foxe Chamber

firste one stande 2 Bede and valence ... ..	xx		
Itm 2 fether Beeds ... ..	xlvi	iiij	
" 1 Boulster and one pillowe ... ..		v	
" 2 Couerlette ... ..	xiiij	iiij	iiij
" 1 Blanckett ... ..		iiij	iiij
" 1 litle Counters ... ..		iiij	

## In the Upper Galerie

firste one stande bedde 2 curtence ad valence ... ..	xl		
Itm one good ould fether bedde ... ..	xxvi	vij	
" one boulster and one pillow ... ..	vj	vij	iiij
" 2 Cowlettes ... ..	viiij	iiij	
" one Drawing Table ... ..	xxx		
" one joynd chair cowede w <sup>th</sup> valme ... ..	v		
" one Throne chare ... ..		xvi	
" Three Throne stoolles ... ..	xviij		

## In the South Chamber

firste one payre of Bedstocks and one curtaine ... ..	xiiij	iiij	
Itm one fethere Bedde ... ..	xxvj	vij	
" one Boulster and one pillow ... ..	vj		
" one ould Cadowe ... ..	vj		
" 2 Cowlettes ... ..	x		
" one Blanckett ... ..	ij	vj	
" one litle square table and one Buffett stole ... ..	ij		

\* Truckle, or trundle Beds, were then in common use, they were so constructed that they could be wheeled under an ordinary bedstead.



In the Maydens Chamber			
fieste	one pair of Bedstocke ... ..	v	
Itm	one fether Bedde and one Chast Bedde ... ..	vi	vij
"	3 coverlette ... ..	xx	
In the Staerhead Chamber			
fieste	one stande Bedde and one Truckell Bedde ... ..	xx	
Itm	one fether Bedde ... ..	xx	
"	2 Boulsters ... ..	vj	vij
"	6 Pillowes ... ..	x	
"	one white Cadowe... ..	x	
"	one cowllett ... ..	vi	vij
"	3 owlde Blankette ... ..	iiij	
"	3 Cheestes... ..	x	
In the chamber over bruehouse			
fieste	one payre of stande bedstocks curteince and valence ...	x	
Itm	2 feethere beeds ... ..	liij	iiij
"	2 Boulsteres and one pillowe ... ..	x	
"	one oulde Irrishe cadow ... ..	vi	vij
"	one cowllette ... ..	xliij	iiij
"	one ould Blankett... ..	ij	
"	one square drawinge Table ... ..	x	
"	one Joyned Chaire ... ..	xviiij	
"	2 litle chiests... ..	iiij	
"	one curteine for a wyndow and one ould carpett ... ..	xii	
"	5 good sett quisions ... ..	xv	
"	6 courser sett quisions ... ..	xii	
"	6 of manchester durance quisions ... ..	vi	
"	3 mockadaws* quisions ... ..	v	
"	one litle quision and a lusted canvas quision... ..		xij
Lynen			
fieste	xi paire of flaxen sheets ... ..	iiij	vij
Itm	viii paire of Canvas sheets at 4 <sup>s</sup> ... ..	xxxi	vij
"	15 pillow Bears ... ..	xxi	
"	3 longe Table Clothes ... ..	vij	
"	2 square Table Clothes ... ..	ij	
"	2 hande Towells ... ..	iiij	
"	1 dozen course table napkins ... ..	vj	
"	6 Canvas table napkins... ..	xviiij	
In the Halle			
fieste	one large framed Table ... ..	xliij	iiij
Itm	one square Counter ... ..	v	
"	one Joyned Forme ... ..		xij
"	8 Buffett Stooles ... ..	iiij	
"	one ould Twigged chare ... ..		xij
"	2 Throne chares ... ..	ij	vij
"	one green ca'pett and one dornixet carpett ... ..	iii	vj
In the Butterie			
Itm	one oulde Amerie ... ..	v	
In the Kitchine			
fieste	one large Table ... ..	v	
Itm	one litle square table ... ..	xviiij	
"	iiij litle ould stooles and one chare ... ..		xx
In the Parlour			
fieste	one framede table... ..	x	
Itm	one table upon postes ... ..	ij	vj
"	2 paire of bedstockes ... ..	vi	
In the Osterie (†)			
Itm	one framed Table ... ..	x	
Pewter and Brasse			
fieste	one Bazon and Ewer ... ..	iiij	iiij
Itm	iiij Brazen Chafendishes† ... ..	vi	
"	iiij flowre pots... ..	ij	

\* Mockadaws—a kind of woollen stuff, used for darning, &c., often here written "Cadowe."

† Dornick, a kind of linen cloth.

‡ Chafing-dish—a kitchen utensil for warming food in.

Itm	iiij	brass candlesticks	...	...	...	...	...	...	v	
	iiij	pewter candlesticks	...	...	...	...	...	...	iiij	
	one	potte	...	...	...	...	...	...	ij	
	ij	pewter canes	...	...	...	...	...	...	v	
	1	quarte and 1 pynte	...	...	...	...	...	...		xx
	iiij <sup>xx</sup>	xiiij of pewter 7 <sup>d</sup>	...	...	...	...	...	...	iiij	iiij
	vij	chamber pottes	...	...	...	...	...	...	ij	vi
	v <sup>xx</sup>	xviii of potte metall at 5 <sup>d</sup>	...	...	...	...	...	...	x	xlvij
	iiij	of panne metall at 1 <sup>d</sup>	...	...	...	...	...	...		i
	one	fringe panne one dripping panne	...	...	...	...	...	...	iiij	
	liij <sup>li</sup>	of Iorne ware in the howse 1 <sup>d</sup> ob	...	...	...	...	...	...	vi	viiij
	one	Bare of Iorne and one kackenteth	...	...	...	...	...	...		
	xv	shoolves in the milkowse and in the bruhouse i ould	...	...	...	...	...	...		
		dishboades	...	...	...	...	...	...	v	
	one	Iorne Gratte in the Kechine	...	...	...	...	...	...	x	
	iiij	Combes	...	...	...	...	...	...	xi	viiij
	x	j stoondes	...	...	...	...	...	...	vi	
	ij	Barroles	...	...	...	...	...	...		xij
	i	charne, ij rollocks 4 bootles 3 bazens 3 trays piganes	...	...	...	...	...	...		
		canes trenchers 1 litle kimlyn	...	...	...	...	...	...	x	
	v	Earthen Mugges	...	...	...	...	...	...		i
	i	Stillitarie	...	...	...	...	...	...	v	
	i	great meale arke	...	...	...	...	...	...	xx	
	i	long Cheeste	...	...	...	...	...	...	x	
	i	ould arcke and j bontinge tubbe	...	...	...	...	...	...	x	
	xvi	Saplinge poules	...	...	...	...	...	...	iiij	
	xiiij	Thowand of Bricke	...	...	...	...	...	...	iiij	iiij
	i	hay Wayne	...	...	...	...	...	...	vi	viiij
	ij	Turffe Waynes	...	...	...	...	...	...	viiij	
	ij	Coole waynes and a paire of bowes	...	...	...	...	...	...	vi	
	iiij	paier of wheeles	...	...	...	...	...	...	iiij	iiij
	i	plowe ij harrowes j paire of plowe Iornes	...	...	...	...	...	...	iiij	vi
	j	throck yocke ij head yockes and one Iorne Teme	...	...	...	...	...	...	vi	viii
	ij	horse geare	...	...	...	...	...	...	ij	
	gaine (f) and a half of felokes (f) flax	...	...	...	...	...	...	...	vii	vi
	certen	haye	...	...	...	...	...	...	xl	
	ould	Tymber aboute the howse	...	...	...	...	...	...	ij	vj
	Turffes	...	...	...	...	...	...	...	x	
	i	long laddere ij shorter	...	...	...	...	...	...	iiij	
	i	greate stone trough and ij litle	...	...	...	...	...	...	vi	
	iiij <sup>xx</sup>	mett <sup>d</sup> of Malte	...	...	...	...	...	...	xiiij	
	xx	mett <sup>d</sup> of old meale	...	...	...	...	...	...	iiij	x
Cattale										
firste	iiij	drawinge Oxen	...	...	...	...	...	...	xij	
Itm	ij	milke Kyne	...	...	...	...	...	...	viiij	
	one	ould whitte Mayer	...	...	...	...	...	...		xx
	one	other whitte Mayer	...	...	...	...	...	...	v	
	one	graye nage	...	...	...	...	...	...	iiij	
	vi	Swyne	...	...	...	...	...	...		xlvi viij
Plate										
firste	iiij <sup>xxvii</sup>	of gilte plate 5 <sup>e</sup> 6 <sup>d</sup>	...	...	...	...	...	...	xxi	iiij vi
Itm	17	Silver Spooner xviiij <sup>xx</sup> 5 <sup>e</sup> 3 <sup>d</sup>	...	...	...	...	...	...	iiij	xv
	i	Silver tune and one Beaker	...	...	...	...	...	...	iiij	
His apparell										
firste	j	Browne blewse gowns	...	...	...	...	...	...	iiij	
Itm	i	buffet gown	...	...	...	...	...	...		xl
	i	Satten dublet	...	...	...	...	...	...		xxv
	all	his other apparell with Sadell ad Bridell	...	...	...	...	...	...	iiij	
Sme totales of all the goods and Chattell ... ij <sup>iiij</sup> xxvii <sup>li</sup> xvi <sup>ij</sup> vj <sup>d</sup> .*										

William, the son of Thomas Lemon [nephew of Edmund] was Mayor of Preston in 1624 and in 1638, and was living there in 1642, when he is described as a "Salter" in an indenture, whereby he surrenders

\* The original MSS. was kindly lent to me by Richard Veevers, Esq., of Preston.

certain  
wife  
then  
children  
William  
He  
in 16  
estate  
Lemon  
daugh  
again  
Court  
and M  
Garst  
W  
1685  
he w  
Guild  
suage  
"kin  
half-s  
Linco  
Esq.,  
and  
head,  
and  
Banis  
old  
Rich  
Th  
think  
1762

\* S  
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certain lands in Walton-le-dale, to trustees, for the use of Anne, his wife, and to William, his younger son and his heirs, and failing issue then to Henry Lemon, his eldest son, and in like manner to his other children, James Lemon, Thomas Lemon, Jennet Banaster (wife of William Banaster) and Marie Lemon.\*

Henry Lemon, the son and heir of William Lemon, the elder, died in 1662 (his Will being dated 29th June, in that year) and left his estate in fee to his eldest son William. Elizabeth, the widow of Henry Lemon, married James Hodkinson, of Preston, by whom she had two daughters, Frances and Sarah; she was living in 1692 and was then again a widow. Frances married Thomas Winckley, Registrar of the Court of Chancery, Preston, son of John Winckley, of Preston, clerk; and Margaret, his wife, daughter of Thomas Butler, of Kirkland, in Garstang, Esq. Sarah married—Sudell, and was a widow in 1721.

William Lemon was five times Mayor of Preston, viz: in 1675, 1685, 1694, 1708 and 1715. His Will is dated 30th June, 1721, but he was living in 1722 as he was in that year Steward of the Preston Guild. In his Will he is described as gentleman, and leaves his messuages, lands, &c., in Preston, Cuerdale, and Walton-le-dale, to his "kinsman, John Winckley, of Preston, Esq.," who was the son of his half-sister, Frances. To his "kinsman, Mr. Thomas Winckley, of Lincoln Inn, £5," to his "kinsman, Sarah, wife of Henry fleetwood, Esq., £5," and the same sum to his "two sisters, Frances Winckley, and Sarah Sudell, Widow," and to Sarah the wife of Thomas Whitehead, Esq., to Mrs. Elizabeth franck, wife of Abraham franck, clerk, and to Mrs. Mary Sorocold, her sister. To his "Godson, William Banister, of Upton, near Eaton, Co. Bucks, clerk, 40s;" "a parcell of old Books which were his ffather's," and to Thomas Starkie and Richard Casson, 40s.

This was the last of the Lemons of Preston, and we are inclined to think that the family is now extinct. In the Preston Guild Roll of 1762 the name does not appear.

\* Sketches in Local History, *Preston Guardian*, No. XX., where will be found some further particulars respecting William Lemon, the younger, who appears to have died without issue.

## Quarterly Paper on Improvements in Art Manufactures.

### MR. YORK'S PHOTOGRAPHIC LANTERN SLIDES.

It would be impossible, we opine, to name any kind of amusement, scientific or otherwise, more attractive or more pleasing and entertaining, as well as instructive, than the magic lantern--and it would be equally difficult to name any scientific instrument which has been so much improved, and whose uses have been so thoroughly developed, as it. Instead of the simple magic lantern of former days, with its clumsily drawn monochrome slides, its train-oil lamp, and its sooty smell, we have now slides of the highest degree of artistic merit, gas and lime light throwing in their brilliant effects, and no annoyance from smoke or dirt. But not only this, we have dissolving views, kaleidoscopic effects, movable and mechanical figures, and a score or two of other admirable arrangements, by which effects, magical in their quickness, and astounding in their beauty, are obtained. Of the mechanical construction of the various improvements upon the magic lantern it is not now our province to speak, nor would our readers thank us for entering upon so technical a subject--still, some of them are so wondrous in their effects and exhibit so much skill in their movements that we cannot refrain from saying a few words concerning them. Of slides we may speak at greater length, for in these the science of photography has been called into requisition with marked success, and the skill of the true artist has been expended on the painting of real-life subjects.

Mr. Frederick York, of Lancaster Road, Notting Hill, London, has done perhaps more than any other living man in the development of the art of photography for the production of magic lantern slides, and he has, so we find, from glancing down the contents of his catalogue, several thousands of subjects of one class or other always ready to throw out and expand their beauties at a moment's warning to any happy audience; all these are his own producing, and it is but right to add that he does not trade in any make but his own. Some idea may be formed of the extent of Mr. York's Art-operations, from the fact that during the past four years he has produced no less than 135,481 photographic lantern slides, of which some 55,000 have been made in the present year. The actual weight of the glass itself, which has been consumed in this matter within the past six years, exceeds ten tons! What stronger proof could be given of the important and valuable aid all this must be to popular education? Let us also add, which is a point of great importance, that Mr. York's process renders his photographic slides permanent in all their clearness and brilliancy.

Among Mr. York's pictorial treasures we notice a wonderfully clever and truly life-like series of pictures taken from life, of the animals in the Zoological Gardens. This series, some hundreds in number, comprises the whole of the larger animals in the Gardens, as well as those of H.R.H. the Prince of Wales, and, being instantaneous pictures, they are life itself. Not a hair of the furred tribes; a wrinkle on the bare-headed ones, or a feather on the birds but what is shown in all its natural beauty, while the attitudes, expressions, and characteristics of each one are caught and reproduced with marvellous accuracy. Indeed, to see these gems of art thrown in all their beauty by means of the Sciopticon on to a disc some ten feet in diameter, is literally looking at the living animals themselves in all their life-size proportions. Mr. York has, indeed, "held the mirror up to nature," and there fixed her image in each of these animals more successfully than any other man, living or dead, has ever accomplished. They are perfectly unsurpassable, and all who witness them when being exhibited, either in public or at private parties, ought in their inmost hearts to feel thankful that art under so gifted, so able, and so enlightened a professor as Mr. York has been brought to such perfection as to enable such perfect reflexes of animal life to be brought before them.

Another charming series produced by Mr. York, consists of a selection of many hundred--of the more famed and beautiful art treasures in the British Museum, and in the South Kensington Museum. These are taken from such well chosen points, and with such scrupulous nicety in adjustment, that the most minute details are faithfully reproduced, and with such astonishing effect, as to render them far beyond any other pictures--paintings, engravings, or what not--that have ever been produced. Indeed, many of the objects, when thrown on the screen from the sciopticon stand out with perfectly stereoscopic effect. This effect is so literal, and so perfect, that one feels tempted to walk round the object as one would in the museum itself; it is actually bringing the art treasures of the museums to our own rooms, in the country, instead of our having to visit the metropolis to see them. Mr. York has also, we perceive, prepared a series of ideal pictures all cleverly posed and taken from life, and a number of copies of pictures, sculptures, etc., of the most noted ancient and modern masters. These, and the museum pictures are beyond praise as art teachers, and as aids to general education.

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We regret that we cannot now go through the various series produced by Mr. York, those of the Prince of Wales' visit to India, charming and "taking" beyond compare; views in our own country, and in America, India, Egypt, and Mexico; Old and New London; Scriptural and temperance subjects; series illustrative of manufacture, and the histories of common things; and a host of others equally pleasing and equally good—seriatim, much as we would wish, but must defer further notices to another opportunity. All we can add now is that whoever wishes (and who does not?) either for drawing-room, or school, or penny-reading, or any other kind of entertainment, to have thoroughly good, faultless and perfect works of art produced in the most exquisitely beautiful style, cannot possibly do better than secure a selection of photographic slides from Mr. York, to whom we recommend them, in the first place, to address themselves, by sending half-a-dozen stamps for his catalogue, or a couple of shillings for a sample slide, catalogue, and lecture. His productions are as far superior to any others, as the finest porcelain is to the commonest coarse brown ware.

#### STEVENGRAPHS.

MR. THOMAS STEVENS, of Coventry, to whose wondrous productions in pictorial weaving and in the production of elegant novelties we have repeatedly had the pleasure of calling attention in these pages, has, since last we wrote upon his creations, made rapid strides in the development of the manufacture which owes its origin to his genius. In addition to the many medals and diplomas of merit which Mr. Stevens had previously gained—no less than seven in number, as "inventor and manufacturer," for "Superior Workmanship," "Beauty of Design," "Brilliancy and Harmony of Colour," "Perfection of Machinery," and "Novel Construction"—he has this year gained at the Philadelphia Centennial Exhibition, recently closed, not only the medal but also a diploma, which is an award of special merit, higher and more important than the medal itself. No awards have ever been, or could ever be, better or more honestly merited than these, for to Mr. Stevens is due the entire merit not only of the invention of these loom-pictures and the machinery by which they are produced, but the development of the entire trade. To this matter we shall return on another occasion; our object now being simply, and very briefly for want of space, to call attention to some novelties for the present season which are the outcome of his inventive and ever active genius. The Book-markers are of infinite variety, and are one and all characterised by beauty of design; rich, full, and harmonious arrangement of colour; matchless perfection in manufacture; and exquisite finish. A new series this season has the groundwork of black silk, which has the advantage of throwing out the colours of the design in an admirable manner. No class of articles are so appropriate, or so acceptable, for presents for this or any other season, as these woven silk book-markers; and our friends ought to provide themselves with a supply, taking special care that they are Mr. Stevens' productions that they select. Sachets and cards with lovely borders and devices are also made with woven silk, verse tablets, bows of ribbon, groups of flowers, and other designs. The Christmas and New Year's Cards produced by Mr. Stevens, are, we venture to say, more varied in character, and equally beautiful in point of artistic feeling and richness as well as general excellence of style; with any of these, however, it would be manifestly impossible to give more than a passing notice. The series with black grounds, and those with dead-gold grounds, are charming beyond compare, and are sure to please the most fastidious taste. The three-fold, or triptically-formed, cards, with woven silk designs, satin tablets, embossed ornamental borders, and coloured groups of flowers are of matchless beauty, while those with mechanical arrangements are more complicated and ingenious than ever. They are choice examples of art and of mechanism combined, and form splendid presents. Another very striking novelty is a mechanical card, in which a real mirror is inserted in the design, and this, being drawn up, is succeeded by a lens through which a charming group of juveniles are seen in a vista formed by the expanding of the scenes behind; this is an entire novelty, and is as striking as it is new. The same remark will apply to another little gem, in which an embossed bird drawn out at one end and at once expands its wings by means of a powerful spring; the effect is startlingly pleasing, and pretty in the extreme. We repeat our unreserved commendation of Mr. Stevens' productions, and wish him long continued success.

## Notes on Books, Music, Works of Art, &c.

### THE GREAT ICE AGE.\*

It is with peculiar pleasure that we announce the issue of a new, and thoroughly revised, edition of Mr. Geikie's truly important and valuable work on the "Great Ice Age and its relation to the Antiquity of Man,"—a work the importance and value of which it is impossible to over-rate, and which has become, as it eminently deserves to be, the standard book on the subject to which it is devoted.

Mr. Geikie in the present edition has carefully revised all he had previously written, and has made vast additions here and there, bringing down his records of researches to the present time, and making his volume more than ever the essential of every library. His own and kindred researches result as he says in "putting it beyond doubt that man lived in Britain as early at least as that interglacial mild period which preceded the climax of glacial cold." Many of the opinions held by Mr. Geikie in his first edition have been considerably expanded and strengthened, others have been slightly modified, and so numerous and important are the fresh facts brought forward that the work becomes almost a new one. Among these expansions the account of the glacial deposits of England has been re-written and embraces the results of very recent personal examination of important districts. This gives vast value to the work and adds materially to its usefulness. We can only recommend those who already possess the first edition, to also secure *this*; and those who do not possess it, we emphatically advise to procure the present one. We ought to add that the volume is beautifully illustrated, and is "got up" in the excellent manner that characterises all Messrs. Daldy, Isbister, & Co.'s publications.

\* *The Great Ice Age, and its relation to the Antiquity of Man.* By JAMES GEIKIE, F.R.S., &c. London: Daldy, Isbister, & Co., 58, Ludgate Hill. 1 vol. 8vo., 1877. pp. 624, illustrated.

### THE EXPANSE OF HEAVEN.\*

MR. PROCTOR, whose "Border Land of Science" we some time ago had the pleasure of noticing in these columns, is one of the most gifted and enlightened of writers upon astronomical subjects, and his books have always a high and noble aim, and a masterly mode of treatment, to recommend them. The "Expanse of Heaven" is one of the best written and most deeply learned books we know, and it tells well not only for it, but for the taste of the public that it has now reached its third edition. Of the extent and expansive character of the volume before us, some idea may be gained by the bare enumeration of the titles of the essays of which it is composed. These are "A Dream that was not all a Dream," "The Sun," "The Queen of Night," "The Evening Star," "The Ruddy Planet," "Life in the Ruddy Planet," "The Prince of Planets," "Jupiter's family of Moons," "The Ring-girdled Planet," "Newton and the Law of the Universe," "The discovery of two giant Planets," "The lost Comet," "Visitants from the Star Depths," "Whence come the Comets?" "The Comet families of the giant Planets," "The Earth's journey through Showers," "How the Planets grew," "The flight of Light," "A cluster of Suns," "Worlds ruled by coloured Suns," "Worlds lit by coloured Suns," "The King of Suns," "The Depths of Space," "Charting the Star Depths," "The Star-depths astir with Life," "The Drifting Stars," and "The Milky Way." Upon each of these branches of his grand subject, Mr. Proctor has brought to bear a widely extended knowledge, a power of far-seeing and of grasping atoms of fact invisible to less gifted eyes, and an ability to render intelligible to every reader the results of years of research, and to render lucid the most abstruse branches of his subject. There is a devotional feeling—a pure religious spirit—pervading the whole work and giving it that healthy tone that such a subject commands. It forms the best manual of Astronomy we have seen, and is eminently calculated not only to awaken a love for scientific pursuits, but to show that those pursuits harmonise with, and form an essential part of, our devotional studies. Well does Mr. Proctor remark that "it has not been given to man to solve all the mysteries that surround him, and it may well be questioned whether it will ever be in his power to solve that great mystery, the origin of the wonderful scheme of worlds of which our earth is a member. Yet there are steps which a man can fairly hope to make on the path leading towards the great secret. . . . Increase of knowledge of His universe—whether of its various parts or of the various periods of its history—will enhance our conceptions of His power and wisdom, though still leaving those conceptions infinitely poor and feeble compared with the reality." The book, we repeat is faultless, and we cordially recommend it either as a gift book, or as a valuable acquisition to the library.

\* *The Expanse of Heaven, a series of Essays on the Wonders of the Firmament.* By E. A. PROCTOR, B.A. London: H. S. King & Co. 1 vol. crown 8vo., 1876, pp. 506. Third Edition.



1, 2, 3 Ring of Pope Pius II. 4 Roman Ring, with letters Q.S.P.Q. (Quintanus Senatus Populusque). 5 Roman Ring, from the Catacombs. 6 & 8 Early Christian Rings. 7 Dial Ring. 9 Reliquary Ring, Chichester. 10 Saxon Ring.





## FINGER RING LORE.\*

THIS is undoubtedly one of the pleasantest, best, and most interesting of books. The subject is not new, for much has already been written upon it, but under Mr. Jones's hands it has been so cleverly treated, and so much new matter has been brought forward that it becomes new and fascinating. It is one of the nicest and most acceptable of books, for a gift, that has for a long time been issued, and at the same time it is an essential of every library, public or private. The first chapter is devoted to the history of Rings from the earliest period downwards, and is followed by an admirable chapter on "Ring Superstitions." In this, Mr. Jones has succeeded in arranging, in narrative form, a vast amount of remarkably curious and valuable information, legendary, anecdotal, mythical, historical, and cabalistic, which he has collected together from various sources. Next, we have valuable chapters on "Secular Investiture by the Ring," and "Rings in connection with Ecclesiastical usages," and these are succeeded by a charming essay on "Betrothal and Wedding Rings," which cannot but be read with pleasure. The remaining chapters are devoted to "Token Rings," in which a vast amount of historical information is given; "Memorial and Mortuary Rings;" "Posy, Inscription, and Motto Rings;" "Customs and incidents in connection with Rings," and "Remarkable Rings"—each of which presents such a fund of information to the reader, as he cannot elsewhere obtain. In the chapter upon Posy Rings, Mr. Jones has collected together a larger number and a greater variety of "Posies," and mottoes, than has been done by any other authority, and this chapter alone is sufficient to stamp his labours with the impress of industry and excellence. Out of the many hundreds, here printed, we cannot resist quoting one or two as examples.

"Where hearts agree, there God will be."

"United hartes, Death onely partes."

"The love is true that I O U."

"My love is fixt, I will not range,  
I like my choice too well to change."

"God thought fitt this knott to knitt."

"I joy in thee, joy thou in mee."

"By giving this, begins my bliss."

These are a few taken at random to show what pleasant reading is in store for those who add this book to their libraries. Again, we give, for our readers' edification the way in which various stones are set, in order to convey expressions of love, or friendship; these are called "Regard Rings." Here are examples, showing how the words, "Love," "Regard," "Souvenir," and "Amitié," are expressed by stones under English and French names.

Lapis lazuli	Ruby	Saphir or sardoine	A méthiste, or aigue-marine
Opal	Emerald	O nyx, or opale	Malachite
Verd antique	Garnet	Uraïne	Iris
Emerald	A méthyst	Vermeille	Turquoise, or topas
	Ruby	Émeraude	Iris
	Diamond	Néolithé	Émeraude
		Iris	
		Rubis, or rose diamond	

The volume is illustrated with some hundreds of engravings which add immeasurably to its value. Some of these we are, thanks to Messrs. Chatto & Windus, enabled to present to our readers on Plates XVIII, XIX, and XX. The engravings we have chosen give a fair idea of the beauty of the illustrations, which add so great a charm to the volume.

We repeat that "Finger Ring Lore" is one of the cleverest, most instructive, readable, and admirable of compilations, and reflects the highest credit on its author, and on its liberal-minded publishers. We emphatically recommend it to our readers.

*Finger Ring Lore; Historical, Legendary, Anecdotal.* By WILLIAM JONES, F.S.A. London: Chatto & Windus, Piccadilly. 1 vol., 8vo., 1877, pp. 546. Illustrated.

TARRAFIN ISLAND. OR ADVENTURES WITH THE "GLEAM" (Gall & Inglis, 25, Paternoster Square, and Edinburgh). This is a charming book of adventures, full of reliable information concerning the country, natives, and products of New Guinea, and is fit alike for a gift book for both boys and girls. Mrs. George Cupples is already so great a favourite amongst the youngsters for her sea stories and tales of adventure, that we need only refer to this to ensure it a hearty reception. It is one of the best of the juvenile books of the season—and that is saying much. We strongly recommend it.

## THE WITNESS OF ART.\*

If any mind was ever fully imbued with the true and gloriously beautiful principles of Art, or with a correct and lively appreciation of the mission of the painter, it is Mr. Wyke Bayliss, whose work is before us. Vice-President of the Society of British Artists, and himself a noble professor of that Art, he is a man eminently qualified to write, and be received as an authority, upon such a subject; and his words, well weighed in every sentence, will be received by students as so many truths uttered by one whose judgment is never at fault, and whose life has been devoted to the development of the Art of which he is so worthy a professor.

The volume is divided into four headings:—*The Legend of Art*, "the King's Messenger," and the "Message;" *The Witness of Art*, "the Antique," "the Renaissance," and "the Modern Schools;" *Blessing the Cornfields, or Landscape Art in Poetry*, "Ceres," and "the King's Garden;" and *Seeing the Invisible, or the use of the Supernatural in Art*, "The Sons of God," "The Unknown Quantity," "Men and Angels," "the Son of Man," "Kissing Carrion," and "Witnessing again." It is not for us to attempt even to give an outline of what Mr. Bayliss has written—to do so would be to spoil the whole; the book must be read from the first word to the last. Read it *will* be by all people of taste, and we affirm that it cannot be read without profit. It is a plea, an energetic and stirring, as well as emphatic and well considered plea, for purity in Art; and an equally strong and healthy denunciation of the prostituting of Art—the kissing of carrion—to vile purposes. Well and wisely does Mr. Bayliss remark (and surely his words might above all things refer to literature—for what can be more vile than to prostitute the pen to vicious purposes?)—"Art should touch nothing except to ennoble or refine. And before all things Art should not be unclean. Its pinions were not given that it might stoop to carrion, nor its eagle glance except that it might behold the sun. Let its flight then be as that of the eagle. When the landscape lies in darkness there is still a light upon his wings. Look up, they are crimson with the glory of the sunset. But as a vulture *never*! It is not for *his* brood to see the Invisible—his eye is upon the carcass. His wings also are red, but not with the crimson of the setting sun. Look! they are red with blood." Again, what can be more forcible or more truthful than this—"Once more then, Art has become a Witness; a witness of faith in the one Eternal God, who in His wisdom created all things very good. Men with earnest love, striving to imitate some early saint, had missed the very spirit of that saint—the looking only to Christ. Men of noble powers, seeking to follow closely some great master, missed the very spirit of that master's work, who drew his inspiration from no second source; and the Witness of Art from first to last is this, that as in Revelation so in Nature we have direct access to the Divine Master, and that His work alone is to be trusted. I will only add that in this breadth there is safety as well as strength. W. Hunt has taught us that there is nothing amongst the works of God too humble for the painter's pencil—Turner has taught us there is nothing too sublime. David Cox in the marvellous impetuosity of his genius, was perhaps the Tintoretto of Modern Art, and De Wint, in his contemplative sweetness, the Fra Angelico. In their works the ideal is vivified and the emotional restrained by a constant appeal to Nature. But still, the great schools of Classic and Mediæval Art have perished, and shall Modern Art endure? If in every rendering of the splendour of creation it is a witness to us of the glory of the Creator; if in every gross conception that we place upon canvas or cut into marble it is a witness against us of the blindness of our eyes and the evil of our hearts; then the rise or decadence of a true School of Art becomes a matter of infinite moment to us all. Artist and Philosopher and Evangelist must press onwards and together. It is in vain that we look back to the time when the gods or the saints reigned in the studio. Scepticism might bring again the coldness of Pagan Art, but without the Pantheon it cannot give us another Phidias or Polykleitos. Superstition might restore the morbid passion and conventionality of Mediæval Art, but it has no promise of a Da Vinci, a Titian, or a Raphael. But allied with a living and a true faith, Art should rise for ever higher. It may be that we are still only with outstretched arms in the darkness trying to touch the hand of the Divine Master; but led by Him—fulfilling its legitimate purpose in the development of man—giving its true reverence to God and not another—pandering to no lust or sensual passion—Art shall never perish, until its landscape be forgotten when we walk the fields of Paradise, its architecture when we reach the city that hath foundations, and when, instead of painting heroes or saints, we shall look upon the face of Him—their Master and ours."

\* *The Witness of Art, or the Legend of Beauty.* By WYKE BAYLISS, F.S.A. London: Hodder and Stoughton, Paternoster Row. 1 vol. 8vo., 1876, pp. 214. Illustrated.

Fig. 1.

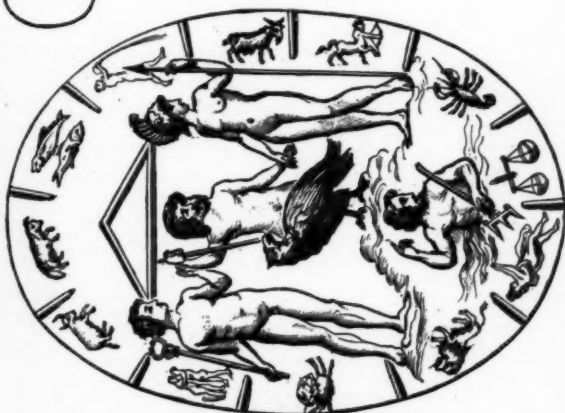


Fig. 2.



Fig. 3.



ASTROLOGICAL AND DIVINATION RINGS. ENLARGED. (The small ovals show the actual size)

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## SOUTH KENSINGTON MUSEUM PHOTOGRAPHS.

MR. FREDERICK YORK, the eminent photographic artist, whose works take first rank for beauty of manipulation and perfect artistic treatment among the best productions of the day, has, we are much gratified to see, commenced the issue of an extensive series of pictures of some of the rarest sculptural antiquities in the South Kensington Museum. These he is issuing of 4to size, in parts at regular intervals; and each of the pictures is accompanied with descriptive letter-press of just sufficient length to give all the information that can be required, without being redundant. The photographs are of the highest possible quality both in point of artistic treatment, in sharpness and delicacy of the minutest detail, in tone and colour, and in choice both of subject and of point. The two parts already issued contain pictures of the pulpit from the cathedral at Pisa; the gateway of the Sanchi Tope; an iron gate from Kensington Palace, the exquisite work of Huntingdon Shaw, the famous Nottingham blacksmith of the seventeenth century; the pulpit from a mosque in Cairo; a window in the Certosa of Pavia; a Florentine Fountain or Lavarò; the marvellous Roman Biga from the Vatican; and a magnificent Della Robbia altar-piece of the Annunciation. These are, one and all, as perfect, and as good, as art united with good taste and indomitable skill can make them. We cordially and emphatically commend this work to the notice of our readers and of all who are interested in art matters; it is a faultless work, and one we trust will meet, as it eminently deserves, a large and increasing sale. We ought to add that the publication is issued under the direct sanction of the Science and Art Department of the Committee of Council on Education, and that the plates are printed by the permanent Woodbury process. Mr. York deserves the highest praise for the manner in which it is issued.

## GEOLOGY OF ENGLAND AND WALES.\*

THE rapidly extending taste for the study of geology which is so apparent everywhere will, through the appearance of the admirable book before us, receive a fresh and healthy impetus and grow more and more into favour. Its author, Mr. Horace B. Woodward, F.G.S., of the Geological Survey of England and Wales, is in every way well fitted for the task of preparing such a manual, and he has executed his task with judicious and faultless excellence. Taking the "outlines" of Conybeare and Phillips as his general basis—and a better basis he could not have had—he has built upon that a structure of facts, (the result of half a century's labours of every geologist of note, and of his own personal observations in every part of the kingdom,) that is in every way satisfactory. Mr. Woodward's position, as engaged upon the Geological Survey, has given him rare opportunities of studying geological phenomena, where alone they can be studied to advantage, in the field; and of noting on the spot any facts or appearances that presented themselves. Thus he has been enabled, while analysing the opinions of others, and classifying the facts they have brought forward, to weigh them in the balance of his own observations, and to amend or add to them wherever necessary. The book is one of the most useful, and at the same time most valuable manuals yet issued, and is one that will be of immense use not only to the student, but to the most learned professor of geology. It is a book to be sought after and to be read and referred to, and one with which nobody can be disappointed. We strongly recommend it not only as a book for beginners, as a prize and gift book, or as a useful manual, but as a volume which will grace, and ought to be placed in, every library. The engravings with which it is illustrated are admirable; the only fault we can find is that they are too few.

\* *The Geology of England and Wales.* By HORACE B. WOODWARD. London: Longmans, Green, & Co., 1 vol. 8vo., 1876, pp. 476. Illustrated.

## A BOOK OF THE PLAY.\*

THIS is one of the pleasantest, most chatty, and most entertaining books we have seen for many a day, and will form a valuable addition to any library. Treating of players and playgoers, and of everything connected with theatres, whether "Royal," or in barns, and of all periods and classes, it is a book to be read and enjoyed. No one is so well qualified as Mr. Dutton Cook to write upon such a subject, and no one *could* have produced a more varied or a more entertaining book. To quote from it would be to reprint the entire work! We shall therefore content ourselves with giving it unqualified praise. It is a book to be taken up at any time and at all seasons, and open it where one will there is sure to be something worth the reading. It is beautifully "got up," as all Messrs. Sampson Low & Co.'s productions are, and will be one of the most popular books of the season. There is only one thing wanting, and that is an Index of names of people and of places. This would add immeasurably to the value of the book, and we throw out the hint to the publishers, for their next edition.

\* *A Book of the Play: Studies and Illustrations of Historic Story, Life, and Character.* By DUTTON COOK. London: Sampson Low, Marston, Searle, and Rivington, Fleet Street. 2 vols. 8vo., 1876, pp. 322 and 328.

## GLOSSARY OF LITURGICAL AND ECCLESIASTICAL TERMS.\*

WE desire to call the special attention of our readers to a most important and valuable book, the work of Dr. Lee, which has just been issued by Mr. Quaritch. The volume which is entitled as above, takes rank among the most important, valuable, reliable, and useful books of its class that have at any time been issued. The explanations are all that could be wished for; they are neither too brief to be useful, nor too full to be tiresome, but are all that can be needed in a work that professes not to be an Encyclopædia, but simply a "Glossary." Dr. Lee, in his preface, desires it to be specially understood that his "book is not intended for the learned, but for the unlearned; it is addressed *ad populum*." He may rest assured that while the volume will be of inestimable value to the "unlearned," it will be quite as acceptable and important a boon to the most "learned," who will find it not only a handy and useful, but a reliable and constantly needed, book of reference. It is a book to have at one's elbow and to constantly refer to as an authority. There may be, and doubtless are, some few terms, here and there, which we should have been glad to have seen added to the book, but which in the vastness of his task have either been overlooked by the author, or left out for some good and sufficient reason. Their omission, however, does not detract in the slightest degree from the value and usefulness of Dr. Lee's compilation; the wonder is that the omissions are not tenfold greater! Opening the book at random, we copy three of the explanations for the purpose of showing their nature and their reliable qualities:—

"**ALTAR BREAD.**—The bread made use of in the Christian Sacrifice. At the institution of the Holy Eucharist, unleavened bread was, no doubt, used by our Divine Redeemer (See St. Luke xxii. 16), and this custom, which is a matter of discipline, and does not touch the essence of the Eucharist, is still observed by the whole Latin Church, by the Armenians, and by the Maronites. The Ethiopian Christians, also, use unleavened bread at their mass on Maundy Thursday, but leavened bread on other occasions. The Greek and other Oriental Churches use leavened bread, which is especially made for the purpose, with scrupulous care and attention. The Christians of St. Thomas, likewise, make use of leavened bread, composed of fine flour, which by ancient rule of theirs ought to be prepared on the same day upon which it is to be consecrated. It is circular in shape, stamped with a large cross, the border being edged with smaller crosses, so that when it is broken up, each fragment may contain the holy symbol. In the Roman Catholic Church the bread is made thin and circular, and bears upon it either the impressed figure of the crucifix, or the letters I.H.S. Pope St. Zephyrinus, who lived in the third century, terms the Sacramental Bread 'Corona sive oblata spherice figura,' 'a crown or oblation of a spherical figure' (Benedict XIV., *De Sacrificio Missæ*, lib. i. cap. vi., sec. iv.), the circle being indicative of the Divine Presence after consecration. The orientals occasionally make their altar-breads square, on which is stamped a cross with an inscription. The square form of the bread is a mystical indication that by the sacrifice of Christ upon the cross salvation is purchased for the four corners of the earth—for north, south, east, and west; and moreover, that our Blessed Saviour died for all men. In the Church of England unleavened bread was invariably made use of until the changes of the sixteenth century. Since that period, however, with but few exceptions, common and ordinary leavened bread has been used. The ancient rule has never been theoretically abolished, for one of the existing rubrics runs as follows:—"It shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten." (see Plate XXI, figs. 3 to 6.)



Fig. 1.



Fig. 2.



Fig. 3.

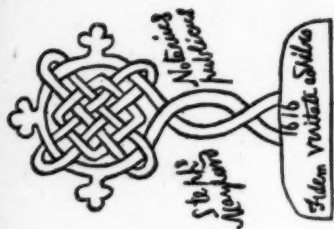
"**BENEDICTION.**—1. A blessing. 2. Any benediction given by a superior to an inferior.



1.



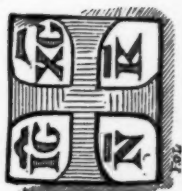
Ivory Tau-shaped Pastoral Staff, Limburg.

Notarial Sign of Stephen Maylard,  
Notary Public, 1616.

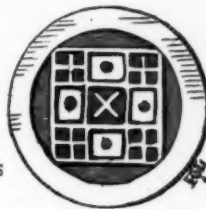
3.



4.



5.



6.



Examples of Altar Bread. Fig. 3, Latin ; 4, Greek ; 5, Coptic ; 6, Armenian.

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ferior, more especially by a priest to one of the faithful. In the West the sign of the cross is made, during the act of blessing, with the thumb and the two first fingers of the right hand extended, and the two remaining fingers turned down. In the Oriental Church the thumb and the third finger of the same hand are conjoined, the other fingers being stretched out. Some Eastern writers see in this position a representation of the Eastern sacred monogram of our Lord's name."

Let us add to this that while (as we have elsewhere shown†) the conventional position of the hand, in cases of benediction, has the thumb and two fingers extended in token of the Trinity, as in our engraving (fig. 1), the two great Russian religious parties (the established Orthodox Church "*Pravoslavnaia Véra*," and the Old Faith, "*Staraya Véra*,") have each their own peculiar way of holding the fingers, and have each their own distinctive cross. The former in making the sign of the cross, in the act of benediction, put together the thumb and first and second fingers of the right hand, holding the other fingers down (fig. 2); and the latter put together the third and fourth fingers and thumb of the right hand, and hold the second and third a little bent, but held close together (fig. 3.)

"NOTARIAL MARKS.—Marks, devices, or signs, which, together with the signature of their name, were made by public notaries for several generations, on attesting any deed, document, or copy of the same. These marks are frequently found in papers amongst cathedral and collegiate archives. An example of such a mark is given from a seventeenth century document in the library at Worcester Cathedral."

This last extract, alone, is sufficient to show the value and usefulness of Dr. Lees' book, for the subject of "*Notarial Marks*" is to be looked for in vain in the two modern authors, Walcott or Shipley (whose books, by the way, we do not see included in the list of works consulted by Dr. Lee), although a matter of much interest to antiquaries. It is engraved on Plate XXI, fig. 2. In connection with this we would call attention to an admirable notarial sign, that of William Wyght, of Hopton, in Derbyshire, given on page 166 of this number.

The value of Dr. Lees' book is considerably enhanced by the judicious introduction of engravings, which add immeasurably to its usefulness. It is admirably printed, and "got up" in a style that does the highest credit to its publisher, Mr. Quaritch. No library can be at all complete without it.

\* *A Glossary of Liturgical and Ecclesiastical Terms.* By the Rev. FREDERICK GEORGE LEE, D.C.L., F.S.A. 1 vol., Royal 8vo., pp. 452. London: Bernard Quaritch, 15, Piccadilly, 1877. Illustrated.

† "*The Cross in Nature and in Art*," by LLEWELLYN JEWITT, F.S.A.

#### FOX, THE MARTYROLOGIST.

We desire to call special attention to an admirable biography of John Foxe, the martyrologist, written by Mr. W. Winters, and published by him at Waltham Abbey. It is the fullest, most reliable, best written, and altogether most satisfactory memoir yet prepared of that eminent man, and thanks are eminently due to Mr. Winters for the zeal he has shown in hunting up every scrap of information that is available. We recommend our readers to secure copies of this pamphlet, which may be had of its author, the Churchyard, Waltham Abbey, Essex.

#### PICTURESQUE EUROPE.\*

Of all the sumptuously beautiful and desirable books for a gift, or for a library, which for a long time has come before us, "*Picturesque Europe*" is decidedly, and emphatically the best. It is a book, both in plan, in arrangement, and in general style, to itself, by itself, and of itself, and one that, above all others, is worthy of the highest praise. In the first nine numbers now before us we have charmingly written chapters on "Windsor," "Warwick and Stratford-on-Avon," "North Wales," and "The Dales of Derbyshire," by T. G. Bonney; "The South Coast," by H. H. S. Pearce; "The Forest Scenery of Great Britain," by W. Senior; "Edinburgh and the South Lowlands," by James Grant; "Ireland," by John Francis Waller, and "Scenery of the Thames." They are written in a pleasing, popular, chatty and "taking" style, just such as will please the general reader, and give a zest to the studies of the more deeply read classes. Of the illustrations, which are lavishly profuse in their number, and faultlessly beautiful in their execution, it would be impossible to say too much in praise. The steel plates are admirable, but the wood engravings, of which a very large number are interspersed throughout the work, are among the finest and most effective ever produced in the art. We regret that we can only now find room for a few brief lines, but shall revert again to the work on other occasions. All we need add is that as a gift book, or as a book for the drawing room or library it ranks higher than any other of its class, and that it deserves the most extended success. We cannot too strongly or emphatically impress its merits on our readers, nor too confidently recommend it to them.

\* London: Cassell, Petter, & Galpin. Large 4to, profusely illustrated.

## GRAY'S INN.\*

MR. DOUTHWAITE, the learned and gifted librarian of Gray's Inn, has done good service, not only to his Inn but to London topography, by the compilation of an admirable little volume upon its history and on the families and learned men who have been connected with it; this he has printed privately, and thereby has added much to our hitherto scant knowledge of its history. Gray's Inn, Mr. Douthwaite shows, was founded by the De Greys, descendants of the famous Henry De Grey of Codnor Castle in Derbyshire—a family many times ennobled and to which even Lady Jane Grey herself belonged. He shows that the first of the family mentioned in connection with the Inn was Reginald le Grey, who died in the first year of Edward the First, and was succeeded as heir by John le Grey, who was then thirty-three years old, and died in 1824, who was succeeded by his son Henry le Grey, who at his death in 1343 was in turn succeeded by his son and heir Reginald le Grey de Wilton; and that it remained in that family till 1506, when Edmund, Lord Grey of Wilton, sold it to Hugh Denys, next to the Chigwells, and next to Sheene Priory. At the dissolution it passed to the King, by whom it was granted to a Society and so has continued. It is not our intention, however, to even briefly sketch the history of this Inn, but simply to express our unbounded commendation of the excellent and careful manner in which Mr. Douthwaite has carried out his work. It is full of interest, and is a valuable acquisition to antiquarian literature.

\* *Gray's Inn with Notes, Illustrative of its History and Antiquities.* By W. R. DOUTHWAITE, Librarian. London: 1876 (privately printed). 1 vol. 8vo., pp. 98.

## CUMBERLAND POETRY.\*

WE have on former occasions called attention to some charming volumes published by Mr. Coward, of Carlisle, and it now becomes our pleasing duty to announce the issue of another equally excellent, equally interesting, and equally pleasing work from the same house. The present volume is entitled "The Popular Poetry of Cumberland and the Lake Country," and is edited by Sidney Gilpin, whose name alone is sufficient guarantee for thorough excellence in any work to which it is attached. The volume is intended to be, and really forms, a companion to, or continuation of, the "Songs and Ballads of Cumberland and the Lake Country," and is printed and "got up" uniformly with it. It is a collection of poems by the Rev. Josiah Relph, who died in 1748, when only in his 32nd year; Charles Graham, of Penrith, from his poems of 1778; Miss Blamire, of Carlisle, who died in 1794, and of whom an admirable portrait appears in the former volume; Ewan, or Evan, Clark, of Standing-stone, who died at the age of 77 in 1811; Mark Lonsdale, who was born at Carlisle, in 1758, and whose "Th' Upshot" is one of the cleverest of dialect songs; John Stagg, the blind fiddler, or in his own dialect "blin' Stagg th' fiddler," a strange character, but a wondrous writer of dialect songs, who, a native of Burgh-by-Sands, near Carlisle, was born in 1770, and who was immortalised by Anderson:—

"Blin' Stagg, the fiddler, get a whack,  
The bacon-fleck fell on his back;  
An' neist his fiddle-stick they brak,  
'Twas weel it was nea waur;  
For he sang, whary-whum, whuddle-whum,  
Derry-cyden dee;"—

Thomas Wilkinson, of Yanwath, near Penrith; the Wordsworths; Sarah Hutchinson; the Earl of Carlisle; J. J. Lonsdale; William Dickinson; Miss Powley; and others. Of the judicious character of the selection, the excellence of the editing, and the interesting nature of the pieces themselves it is impossible to speak too highly; as it is also of the value such contributions to local anthology possess. Well would it be if the poets of every county met so energetic and loving an editor as Mr. Gilpin, and so liberal, enlightened, and able a publisher as Mr. Coward. The value of the present volume is enhanced by an admirable portrait of the blind fiddler, John Stagg.

\* *The Popular Poetry of Cumberland and the Lake Country.* By SIDNEY GILPIN, Carlisle, G. and T. Coward. London: Benrose & Sons, 1 vol., sm. 8vo. 1876, pp. 246.

THE CHURCH SERVICE BIBLE (London: Henry Frowde, Paternoster Row). Whether at Christmas, the New Year, or at any other season, it would be difficult to find a more appropriate or a more acceptable gift-book than this; and it is an edition that ought to be in every household, and in every Church pew in the kingdom. It contains the Old and New Testaments with the Lessons (both morning and evening), clearly marked with dates and signs, at the commencement and end of each; and these are also indicated at the lower marginal corner of each page. The arrangement is simple, and so excellent as not to be possible to be misunderstood. We cordially welcome this "Church Service Bible," and recommend it to everybody.

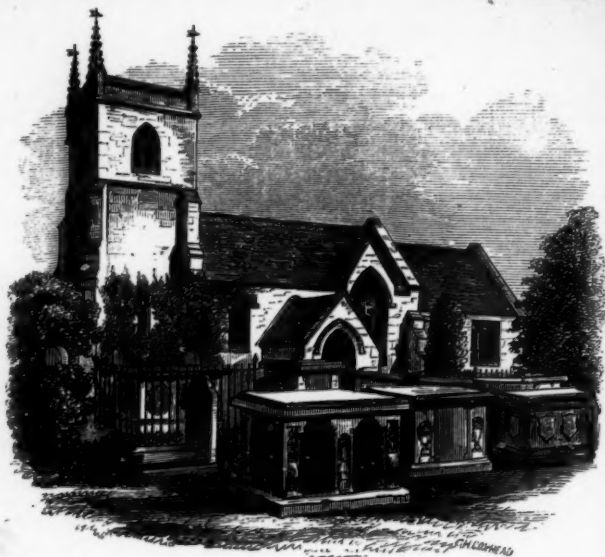
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## HANDBOOK FOR EGYPT. \*

MESSRS. COOK & SON, the well-known "Excursionist" and "Tour" managers have done good service to intending visitors to Egypt by the publication of an excellently arranged "Tourists' Handbook," for travellers in that glorious country. It is one of the best arranged, most easily understood and useful of books, and no one who intends to travel ought to be without it. First, after general directions and hints to travellers, which cannot too carefully be acted upon, we have a general and well digested historical and physical account of Egypt, and then pass on to Alexandria, Cairo, the Pyramids and Sphinx, Heliopolis, and Sakkarah, with admirable descriptions of each—just all that the visitor can require to know. Then the reader is taken "up the Nile," and all the objects of interest fully described to him in an admirable and reliable manner. Thebes, Luxor, Karnak, Philæ, Edfou, and a host of other places are carefully described, as is, also, Nubia and its more interesting places. Then, we have Cairo to the Natron Lakes, &c.; Cairo to the Fyôûm (Medeenah, Arsinoë, Lake Moeris, &c.); Cairo to Suez, and Alexandria to Suez; Suez to Port Said; the Desert—the Oases; Damietta; Syria (Mount Sinai, 'Akabah, Petra, Mount Horeb, Hebron, the Dead Sea, Beersheba, and every other place of note, or of Scriptural or historic interest,) all carefully described, their main attractions pointed out, and every possible scrap of useful knowledge regarding them made known. It is a book not only useful to the traveller, but one that will be a vast service for reference in the library. We accord it our warm praise.

\* London: Cook & Sons, Ludgate Circus, 1876, with maps.

## THE CHURCHES AROUND BATH. \*

It is with true and more than usual pleasure that we welcome the appearance of this volume. It is a book "after our own heart," and one that does infinite credit, not only to its compiler, but to its spirited and liberal minded publisher. The volume (which we are happy to find is only the first of an intended series) comprises well written descriptive sketches of thirty-six Churches in the neighbourhood of Bath, each of which is accompanied, as such sketches invariably ought to be, by a more or less carefully executed wood engraving of the Church. These sketches were all specially written for, and first appeared in the "*Bath Herald*" newspaper—a paper pre-eminent for its high literary character, and for the excellence of its original contributions—and are the result of actual visits specially made to the Churches themselves. The book may, therefore, be looked upon as a "Visitation" of the Churches of the district, made with a special purpose, and carried on in a remarkably satisfactory manner. The Churches described in the first volume are Box, Bradford-on-Avon (at which place was lately discovered an Anglo-Saxon Church, of which a view is given in the 1876 volume of the Anastatic Drawing Society), Calne, Farley, Hungerford, Norton St. Philip, Freshford, Twerton, Monkton Combe, Marshfield, Kelston, Bathford, Limply Stoke, Batheaston, where such delightful literary coteries formerly assembled, Monkton Farley, South Stoke, Ditteridge, Farmborough, Englishcombe, Claverton, Dunkerton, Winsley, Combe Hay, Weston-next-Bath, Newton St. Lo, Westwood, Saltford, Hinton Charterhouse, Cold Ashton, North Wraxall, Wellow, Camerton, South Wraxall, Colerne, Bathampton, Charlecombe, and Priston. Of two of these we reproduce the beautiful engravings on Plate XXII.

To each of these Churches the writer has paid a special "Sunday visit," in order that, in addition to his topographical and antiquarian notes, he may give an account of the way in which the service is conducted in each. This, he has done in a clever, chatty, and agreeable manner, and has thus imparted to his sketches a new and highly interesting feature. We regret that want of space prevents us from giving more than this passing notice to a volume of such unusual interest; we shall, however, again revert to it. Well would it be if other equally intelligent "Rambler" were to visit the Churches of other counties, and put on record such pleasant notes as these.

*The Church Rambler: a series of articles on the Churches in the neighbourhood of Bath.* Bath: WILLIAM LEWIS, "Herald Office." 1 vol. sm. 8vo., pp. 514, 1876. Illustrated.

FULCHER'S LADIES' MEMORANDUM BOOK AND POCKET MISCELLANY (Sudbury: A. Pratt), is one of the oldest and assuredly one of the (if not *the*) best of pocket-books. It is a general favourite, and year by year is looked forward to by our fair friends as the most charming companion they can have. No pocket-book presents so many interesting features as it, both in prose and poetry, in enigmas and charades, and in charmingly executed engravings. Its readers will, however, this year peruse its contents with pain, for they tell us of the death of its gifted, accomplished, and amiable late Editor, Mr. H. S. Pratt, whose mantle has, we are pleased to see, fallen upon equally good shoulders.



**THE LADIES' TREASURY** (Bemrose & Sons, 10 Paternoster Buildings). The yearly volume of this admirably conducted and extremely useful and valuable magazine, for 1876, has just been issued, and forms in its elegant and appropriate binding, one of the sumptuous looking and attractive volumes of the season. Edited by Mrs. Warren, whose name is a "household word" with all women of taste, the *Ladies' Treasury* takes a foremost rank among the serials devoted to the household, to education, and to fashion. We have gone carefully through the contents of the present volume (which by the way we may just say consists of nearly eight hundred pages and a large number of plates and other engravings), and we can confidently say that there is nothing to which we can take exception, but much that deserves warm praise. Fancy work of all kinds; Dressmaking, with all its intricacies of cutting out and fitting; Fashions for every month, fully illustrated with coloured plates and woodcuts; Answers to Enquiries on all sorts of useful matters; a Beauty Column devoted to hints for personal improvement; Chess Problems, cleverly explained; Cooking of all kinds; a Column of Exchanges; a series of clever French Lessons; a remarkably valuable series of papers on "My Lady Help, and what she taught me," whose hints cannot be too carefully read and too earnestly acted upon; a number of narratives, tales, essays, and sketches; pastimes, and notices of new books; and a number of other useful matters;—these form but a part of the contents of this excellent volume. We commend it to our lady friends, and assure them they cannot do better than take in this serial.

**A POPULAR HISTORY OF THE BRITISH NAVY** (Gall & Inglis, 25, Paternoster Square, London, and George Street, Edinburgh). Mr. Kingston, to whose pen we are indebted for this most interesting book, has done good service by preparing in a popular and well written manner, this masterly story of the rise, progress, history, and achievements, of the British Navy. Commencing with the very earliest periods of our history, he gradually traces the history of ships and shipping matters to our own day and hour—even including the Nares Arctic Expedition and its results. The work is carefully compiled and contains a vast amount of valuable information presented in a manner that is not only intelligible to every reader, but which will coax any one who opens it to peruse every page. The illustrations are good and worthy of the book. It forms an elegant, a useful, and an eminently fascinating gift or prize book for a boy, and is also a book for the library and the fireside.

**RECENT POLAR VOYAGES; A RECORD OF DISCOVERY AND ADVENTURE.** (London, T. Nelson & Sons, Paternoster Row). At a time when the attention of everybody is fixed upon the Arctic regions, and the doings of Capt. Nares and his hardy crews in the *Alert* and *Discovery*, and the theme of everybody's conversation, it was a wise thought of Messrs. Nelson to issue this admirable resumé of what has been done in those regions. A better timed book was never issued, nor one better worthy of acceptance with everybody throughout the length and breadth of the land. Commencing with Sir Martin Frobisher's voyages and coming gradually down to that of Nares, such a narrative of discovery, and of adventure, in the ice regions is presented as will be found in no other book, and it is full of thrilling interest and of valuable and well arranged information. It is written in a pleasing, graphic, and eminently interesting style, and carries its readers along through the records of all the different voyages in a manner that rivets attention and impresses the facts indelibly on the mind. The volume is illuminated with from sixty to seventy full page engravings, exquisitely drawn, and engraved in the best style of the art. The engravings add materially to the value of the volume and are all that could be desired. The book is "got up" in that tasteful and elegant manner that characterises all Messrs. Nelson's publications. As a gift-book or a prize, or as a volume for the library, or indeed for any "Home," it is most appropriate.

**ROUND ABOUT THE MINSTER GREEN.** (Gall and Inglis, 25, Paternoster Square, and Edinburgh). This is a good, healthily-toned, well-written, and far more than average boy's book. It tells of boys and boyish adventures, of school-life and its amusements as well as its more serious aspects, of home, and of sisters, but whatever is written is full of life and true to nature—so true that one can fancy the word-pictures are drawn from the life and we can almost name each individual. The illustrations, too, are excellent and lend a charm to the volume, which is from the pen of Mr. Ascott R. Hope, whose "Book about Boys" is recommendation enough to anything that may emanate from his pen. This is just the book to give as a Christmas box, or as a present at any other season.

**SHAW, THE LIFE GUARDSMAN** (Dean & Son, Fleet Street). The first volume of a new series of books, entitled the "Deeds of Daring Library" is very wisely and appropriately devoted to a memoir of Shaw, the famous Life Guardsman, whose brilliant exploits won for him a fame that will long endure. The memoir is well written by Major Knollys, and will be read with interest. It is a capital book.

PETER PARLEY'S ANNUAL FOR 1877 (London: Ben George, 47, Hatton Garden). The amiable Editor of "Peter Parley" says in his preface—and we can almost hear him sigh while he so expresses himself—that he regrets he is utterly unable to furnish matter superior to all that has ever before appeared in his annual. If he cannot do this, he may rest assured, and so may our readers, that the present year's issue has been exceeded by none that have gone before it, either in matter, or illustrations, or binding. "Peter Parley" is the most delightful of annuals, and the most interesting of gift-books for this or any other season. He is a welcome guest in every household, and where he has once been admitted, he is sure to come annually. It is the book of all we know that we should recommend as a gift. Mr. George deserves the very highest credit for the manner in which, year by year, he issues this delightful volume; and his coloured plates, as well as wood engravings, are faultless.

MESSRS. DEAN & SON (160A, Fleet Street) are the most successful of caterers for the young, both in the matter of games and amusements, and also in pleasing, amusing, and instructive books; they have always a good tendency, and are faultless in style and matter and illustrations. "*The Life of a Fairy Queen*" is a lovely story book, full of interest, and with numbers of richly coloured plates; it will please any child.—"*Surprising Comical Characters*" is the drollest of droll books, the plates in which are so arranged that "over five hundred metamorphoses" may be effected by simply turning over the slips; it is a book to amuse the "youngsters" for months, and the "oldsters" for hours!—"Riding, Sailing, and Swinging" is also a new arrangement of surprise pictures illustrating stories, capable of many changes, and provocative of much mirth.—Among other children's stories, "*Sugar and Spice*" is a capital little volume of comical tales, comically dressed, and deliciously illustrated with coloured plates. The variety of toy, and children's story, books, issued by Messrs. Dean & Son is endless, and whatever they produce is the delight of all to whom they are sent or given.

SWEET FLOWERS INTERWOVEN WITH TEXTS (Dean & Son, Fleet Street), by Miss Cousins, is a pleasant story for children, with beautifully illuminated and gilt texts with floral devices. These are well executed, and the book is a very suitable one for prize or gift.

HUNT'S PLAYING CARDS. It is with more than usual pleasure that we direct attention to the art-productions, as exemplified in the ornamental designs for the backs of Cards, of "Hunt's Card Manufactory." The firm of "Joseph Hunt & Sons" of which this Company is the successor, is, we believe, the oldest in existence, and is certainly on that account the most renowned of any. We remember "Hunt's Cards" we are afraid to say how many years; and in our early days when plain backs were only to be had, they had the reputation of being the best of any, and that reputation has increased with the change of fashion, and the improvements in design and material is still fully maintained by the present Company. It is delightful to us to see the old names of "Mogul's," "Harry's," and "Highlander's," retained to designate the different qualities. There is something so old-world and dignified about the names that we should be grieved for them now to be discontinued, especially if such Yankeeisms as "Squeezers" and the like, in use with the American card makers, were to be substituted. Among Messrs. Hunt's patterns for the present season are many of surpassing beauty and richness, and all alike are characterised by the purest taste. Among their more notable patterns are the "Apple Blossom," well drawn, and printed in colours, true to nature in every particular; the "Pansy and Forget-me-not," exquisitely coloured on a ground of dead-gold; the "Bouquet" and the "Lily of the Valley," among the more charming of floral designs in ovals, on dead-gold ground; the "Kingfisher," rich in the extreme with gold and colours; and "Japanese Flowers," gorgeous in the arrangement of colours and the introduction of gold diaper. In heraldic patterns are the National Arms and the arms of H. R. H. the Prince of Wales. They are all perfect in design, faultless in execution, and strikingly beautiful when in use. Other good designs are the "Tudor Rose," "Dragon Fly," "Swallow," and a number of rich arabesques. Another novelty is the Sporting series (Charger, Spaniel, Terrier, Game Cock, Hare's Head, and Trophy), which will please many people. Indeed, there is a pattern to suit every taste, and to delight every possessor of the cards. For excellence of material, delicacy and beauty of surface, pleasantness of feel in the hand, and exquisite sharpness in printing, Hunt's Cards rank high, and among their patterns are some that are beautiful and pure in design. For harmony of colour, elaborate combination of pattern, purity of design, and perfect "register" in printing, we have seen none to surpass them. Those who select "Hunt's Cards" may be sure of having what will give them pleasure, and none can be better for presents. Let us assure our readers that it is worth while to send up direct to the Company for a supply of Playing Cards if only to have the pleasure of receiving an invoice made out on one of their bill heads!—they are so exquisite as specimens of careful typography.

**Messrs. C. Goodall & Sons' PLAYING CARDS.** We desire to call special attention to the new designs in playing cards, introduced this card-playing season, by Messrs. C. Goodall & Sons, of the Camden Works. In quality of card, both for hardness, smoothness, beauty of surface, and freedom of use, Messrs. Goodall's hold a proud pre-eminence; while for originality, richness, and variety of design, and exquisite beauty of workmanship of the backs, they are unequalled. Among the new designs, one, the Order of the Star of India and the Royal Arms, is remarkable for the richness of its heraldic colouring, and the beauty and artistic arrangement of the collar of the Order and its accessories. It is a design that is sure to be popular with all people of taste, or possessed of loyal feeling. Another sweetly pretty design is a charming group of the flowers of the primula, printed in delicate colours on a dark ground; they are among the handsomest floral backs we have seen. Another has a general arabesque design, the lines of which have for their foundation the suits of the cards, intermingled with ivy leaves, and in the centre there is a robin in all its deep rich colouring; it is very effective and nice. Another pack is decorated with a couple of saucy little elves riding on butterflies and teasing each other with rushes: it is a cheerful and pleasing design and looks well when dealt. We repeat that Messrs. Goodall's are the best of cards, both in quality and artistic treatment, and we have no hesitation in advising our friends to order "Goodall's cards," and to "see that they get them."

**AMERICAN PLAYING CARDS.**—Messrs. E. F. Gooch & Son (55, King William Street, E. C.), have submitted to us the new American Playing Cards, manufactured in New York, where they are patented, and introduced into this country by them. The peculiarity of these cards consists in their being so arranged with the "pipes" reversed, that they need no turning in the hand; and each card has, at its left-hand corner, the suit and the number in figures! Thus much time and trouble is saved in "sorting," and the player sees in a moment, and without the necessity of opening out his "hand" so wide, what cards he holds. Let us give an example. The seven of hearts has its upper five "pipes" as in all other packs, and at the left-hand corner is a small heart beneath a figure 7; the two lower "pipes" are turned opposite way, so that at first sight the card would be taken for the ordinary six of hearts, but here again, at the left-hand corner is a small heart beneath the figure 7, as at the other end. The same principle is carried out in all, even the ace and honours. The arrangement is a very convenient one, and no doubt the cards will ultimately become as popular in this country as they are in the States. Another marked improvement in the better class of these cards is that they have *rounded corners*; this is useful both as preventing accidental breaking and bending of corners, and intentional marking of them.

One of the most useful and elegant of Christmas presents is that of a box of stationery, with address, crest, or monogram, stamped upon the paper and envelopes. Messrs. Gooch & Son (55, King William Street, E. C.), for this purpose have prepared a lovely selection of various delicately tinted shades of Repp papers which they stamp with any address or monogram, and send out in appropriate boxes, at remarkably moderate prices. We have seen samples of these and can strongly recommend them.

**Messrs. C. Goodall & Son**, of the Camden Works, have forwarded to us a lovely calendar for suspension, to which it gives us more than ordinary pleasure to call attention. The calendar is surrounded by an exquisitely beautiful border, in which the flowers, fruits, and foliage, are arranged with exquisite taste and intermixed with birds of richest plumage, and butterflies and other insects of the most gorgeous colours. It is a perfect gem of Art, and one that is fit to grace the most elegant of rooms. Nothing could be in better, or purer, or more faultless taste.

**CHAMBLEON BAROMETER** (Woodbury's Patent). This is a remarkably clever invention. It consists of a circular piece of paper, enclosed in an indicator and framed and glazed, so as to form a nice ornament; the chemical preparation of the paper being such that it changes colour with every change of atmosphere. This effect is very curious, the paper being highly sensitive and changing from pink to blue and other tints, so as to indicate the coming changes. This curious little instrument is introduced by Mr. Theobald, and is sure to be extensively patronized.

**THE ACME TELESCOPE.** This very useful and most excellent telescope has been submitted to us, and we have no hesitation in pronouncing it a decided success. It is, for the price, the very best telescope we have seen, and one that, for ordinary purposes, will quite take the place of the more costly instruments. The "Acme" has three brass draws, and opens to about eighteen inches in length. It has six good lenses, and is finished in an admirable manner. Of its strength, it will be sufficient to say that it is stated to have been tested and proved to show a flag at a distance of twenty miles. What more can be wanted for ordinary purposes? We have seen nothing to equal it anything near the price (7s. 6d.) at which Mr. Theobald is producing it. We very cordially recommend it.

Messrs. DE LA RUE & Co.'s (London: 1, Bunhill Row), Pocket Diaries are, as usual, characterized by the purest taste, the most faultlessly beautiful finish, and the most scrupulous attention to usefulness and convenience. We have before us their "Indelible Diary" (edited by Mr. Godward, of the Nautical Almanack Office), which is, without exception, the best arranged and most careful ever issued. It contains a vast amount of information—more, in fact, than is usually introduced—and yet, with a copious diary of some half-dozen lines for each day of the year, is so compact as to be only the size of an ordinary pocket book. It is exquisitely bound in leather, lined and "finished" with "regal purple" satin, and is in the printing a perfect marvel of typographic art. The search for a more elegant or useful pocket-book for own use or for presentation would be a hopeless task. Another charming little diary, in morocco case lined with satin, is of convenient size for the waistcoat pocket, and is so arranged as to be a convenient receptacle for stamps, visiting cards, and other matters. It is excellent in every way. Then, in pretty paper covers, there are the "Condensed Diary and Engagement Book," and its "Companion," in various sizes; the "Red Letter Calendar," also in various sizes; and the "Pocket Calendar," a tiny little gem weighing only a few grains, and so small that it may be carried in the pocket or elsewhere "without knowing it!" On cards for suspension, Messrs. De La Rue's "Calendars," with their richly illuminated floral borders, in gold and colours, whether as simple calendars or as revolving date indicators, are all that can be desired. Then on cards, too, are the usual small calendars fit for placing in the pocket-book, desk, or writing-case; and others arranged to stand on the table in form of an easel. In beauty none surpass Messrs. De La Rue's productions.

THE PROFESSIONAL POCKET BOOK (Rudall, Carte, and Co., 20, Charing Cross) will be a valuable acquisition to the professional man—whatever his profession may be. It is the most concise, the best arranged, and the most convenient for use and reference of any engagement diary we have seen. It is only of the ordinary size of pocket books, and yet to each day throughout the year an entire column is devoted, and these are printed and ruled for the entry of engagements, or other matter, for every hour, from 8 a.m. to 8 p.m., with additional space for dinner and evening engagements. It therefore becomes an essential for hourly reference throughout the year. In addition the book contains the calendar and a vast amount of useful information, as well as abundant space for monthly receipts and expenditure; space for additional mems.; and a few sheets of ruled music paper for use in "inspired moments." Edited by Sir Jules Benedict, the book commends itself.

THE SCRIBBLED DIARIES of Messrs. J. Blackwood & Co. (Lovell's Court, Paternoster Row), are without exception the best arranged and most useful we have seen. On the front cover is an Almanac, so that it is always before one's eyes when wanted, and preceding the diary are all the usual Post Office regulations; bankers' stamps; interest, wages, discount, and other tables; all the needful banking, postal, and other arrangements of the principal towns; and carefully executed plans of Edinburgh, Liverpool, Manchester, London, etc. The diary itself is ruled for six days on each page, with full headings to each, giving the terms, bank holidays, calendar, names of Sundays, etc., and interleaved throughout with blotting paper. It is the most complete and useful we have seen. The *National Pocket Book and Diary* of the same firm is well arranged, full to overflowing with useful information, and well got up.

HOWLETT'S VICTORIA GOLDEN ALMANAC (10, Frith Street, Soho), is a miniature calendar of surpassing elegance, exquisitely printed in gold upon delicate rose-coloured enamelled paper. Fitted in a lovely little Russia leather case lined with satin, and accompanied by a tiny little memorandum book, it is the most elegant of presents, and fit for the acceptance and use of the highest lady in the land. Besides the calendar and general information, this little gem contains "Sunday" and "Floral" Almanacs, the "Language of Flowers," Lists of Exhibitions, Weather and Wages Tables, Postal Arrangements, Interest Tables, Summary of Population, &c. It is the most compact and elegant of any issued.

FOR AULD LANG SYNE (148, Strand). This, the third Christmas number of the *Illustrated Sporting and Dramatic News*, is a capital and faultless publication. With well written original stories in abundance, a fair sprinkling of charming poetry, and illustrated with double-page, eight full-page, and a dozen or more of smaller size pictures, all exquisitely drawn and cleverly engraved by the very best artists, "Auld Lang Syne" is sure to be one of the greatest favourites—and so it ought to be!—of the season. In addition to these attractions, however, the proprietors have given a splendid coloured plate, "You really must!" which is worth framing for any household. It is "Lang Syne" we saw so admirable a shillingsworth as this.

THE QUEEN ALMANAC (Queen Office, Strand), maintains its high character, and takes the lead of all in the beauty and variety of its illustrations, the admirable manner in which it is arranged, and the large amount of useful information it contains. No lady or household should be without it.

**RARE GOOD LUCK** (London, Grant & Co., Turnmill Street), is the taking title of the extra Christmas number of the *Gentleman's Magazine*, and "rare good luck" will it be to the reader who secures (as thousands *must* do), a copy of it. A hundred and sixty-three pages, and each page brimful and overflowing with interest and excitement, all for a shilling! Who could want more? "Rare Good Luck" is one continuous story, the characters in which are admirably sustained, the plot cleverly chosen, and the interest unflagging.

**LAND AHEAD** ("Once-a-Week" Office, 19, Tavistock Street, Covent Garden). This is one of the most spirited, well-conceived, and best written stories of this or any other season. It is from the gifted pen of Mr. George Manville Fenn, one of the cleverest and most popular of modern writers, and in it he has in every way sustained the high character which his writings have gained for him. His present story at the very outset claims the sympathy and the attention of the reader, and he is carried irresistibly forward till he has devoured every line.

**THE ANECDOTE MAGAZINE** (London, George Harrison, 170, Fleet Street), is a new candidate for public favour. The idea is good, and if well carried out, the magazine will be not only an interesting and amusing, but a really useful one. The present (the first) number contains eighty-eight pages royal 8vo., each page in two columns and small type, and all for sixpence. The selection of anecdotes, 504 in number, is good, but the printing and paper are inferior. Fewer pages, and better "getting up," we opine, would command an extended sale; it is too cheap.

**FUN IN A BATH**, by the same publishers, consists of a series of spirited drawings, of the amusements and fights of a couple of little boys, brothers, while being "bath'd" at night. The situations are droll, and well drawn.

**THE "BELGRAVIA ANNUAL"** (London, Chatto & Windus, Piccadilly), always to the fore in point of excellence both of matter and of illustration, is this year, under the hands of its new and energetic publishers, Messrs. Chatto & Windus, far beyond what it has ever been; among the writers are Miss Braddon, George Augustus Sala, James Payn, Dutton Cook, Mary Cecil Hay, and S. J. MacKenna, while among the artists are Joseph Nash, E. Wagner, Laura Blood, Agnes Fumival, T. R. Macquoid, R. P. Leitch, J. Maloney, and J. Sullivan. What more could be wanted to ensure a large measure of success to the "Belgravia Annual" than the recounting of these names? It is one of the best shilling's worth ever issued.

**"SHADOWS IN THE SNOW,"** by Mr. B. L. Farjeon is the title of the Christmas number of "Tinsley's Magazine" (Tinsley Brothers, 8, Catherine-street, Strand), and an admirable story it is. To say that Mr. Farjeon has this year equalled himself, is saying as much in a few words as could be comprised in any amount of writing; but when we add that his present story is, to our thinking, more powerful and fascinating than even those that have gone before it, we are saying much indeed. The plot is well contrived and laid with a masterly hand; the characters are excellently drawn and admirably sustained throughout; and the incidents are romantic enough to satisfy the most sensation-yearning mind that ever existed. Verily, Mr. Farjeon is a perfect master of the art of fiction writing and knows how to carry his readers with him through all the intricacies of the labyrinth he has created and to bring them to a pleasant haven at last. The illustrations are many and good, and no one ought to pass the season over without securing this annual.

**"GOOD CHEER,"** the Christmas number of "Good Words;" and **"PATHS OF PEACE,"** The Christmas number of the "Sunday Magazine" (Duldy, Isbister, & Co., 56, Ludgate Hill), are, as usual, the very best, most pure, and most healthy in tone of all the array of Christmas numbers. The first is entitled, "*By the Stone Ezel*," and is by the author of that splendid story which we noticed at the time of its issue, "Gideon's Rock;" the second contains four stories, "Earl's Court Chapel," "Nelly Channell," "Eve Harwood," and the "Lighthouse Keeper's Story." They are all well told stories, full of incident and of matchless interest, and are beautifully illustrated with well executed engravings. The reading is good, healthy, and ennobling, and calculated to do an immense deal of good. Would that all magazines had the same wise and holy tendency!

**WHEN THE SHIP COMES HOME** (26, Wellington Street, Strand), is the Christmas double number of "All the Year Round." It is brim-full of adventure, of romantic "situations," and of startling incidents, all well told, and forcibly written. There is enough "sensation" to satisfy the most craving mind, and enough happiness at last to please everybody.

**THE CHRISTIAN LADIES' ALMANAC**, and the **CIRCLE OF THE YEAR ALMANAC** (Dean & Son, 160A, Fleet Street). These two elegant calendars, printed on enamelled paper in gold, and with effectively designed covers, printed in gold and colours, form lovely and appropriate presents. They are well arranged, full of useful information, and are in fact all that can be desired. They are just the thing to procure a number of and to enclose in every letter one writes. Let our readers take the hint!

**CRACKERS AND KISSES** (London: "Judy" Office, Fleet Street). "Crackers and Kisses" is the very taking and attractive title of "Judy's" Christmas book for the present season, and it is more than equal to any that have preceded it. Indeed for cleverness of drawing, brilliancy of conception and thought, and "sharpness" of writing, it is the best of the season. "Judy" takes a stand of her own in her Christmas books, and successfully distances all her competitors. The present "book" has fully a hundred and fifty clever engravings on as many pages, and the dainty bits of prose and verse that accompany, or are interspersed between them, are worthy of the designs. The whole book is clever, piquant, fresh, and smart in the extreme, and just possesses that happy amount of fascination that draws one to it without fear of being disappointed in possession.

AMONG the most elegant and pleasing of all the novelties of the season are the Christmas cards of Messrs. De La Rue & Co., which are characterised by the purest taste, and the most unexceptional workmanship. Some have verses (of a higher order of merit than usual) surrounded by illuminated borders of flowers and foliage of the richest and most varied colours, on grounds of dead gold, and others have appropriate figure subjects or other designs of equal beauty. One, in which a joyous troupe of happy little children appear, and another where the fairies are dancing on a toadstool, are pleasing beyond compare. Others in which birds and animals form the main feature of the design are equally good, while those in which the Cross is introduced are sweetly pretty. Another novelty is one in which a double acrostic is given; the answer being artificially concealed behind. Those who desire to have really good and well executed cards to send to their friends, *ought* to ask for De la Rue's.

MESSRS. CAMPBELL AND TUDHOPE, of Glasgow, have struck out into an entirely new and highly commendable line of greeting cards to which it gives us peculiar pleasure to call special attention. They are pure in taste, strictly religious and scriptural in tone, exquisite in design, and faultlessly perfect in execution. Those which have been submitted to us are made up into elegant packets with illuminated covers, and are marvels of cheapness and beauty. Among these are a series of twelve "Christmas and New Year Motives" (by the author of "Hymns for Quiet Hours,"), each of which bears a motto and an appropriate verse, with a lovely floral design, printed in gold and colours. Another remarkable and perfectly novel series is a packet of twelve Christmas cards with quaint poetry from old authors—Spencer, Milton, Dunbar (1460), and others—surrounded by admirably drawn and superbly coloured groupings of aquatic and other animals, insects, and foliage; these are of rare beauty. Another series, "Poetry and Texts," has charming floral decorations, each flower coloured true to nature, and the wording printed in gold and colours. "Heaven" is the happy and comprehensive title of another series, to which too much praise cannot be given. These are of large size (7 inches by 5) and each card contains, besides an appropriate text and a verse, a different plant, flower, or group, and insects of the most artistic character, and faultless in every detail, both in drawing, in colour, and in manipulation; these are, indeed, gems of high art. But even these, beautiful as they are, pale before the next series to which we proceed to call attention. This is a set of twelve, entitled the "Sea-Weed Packet," and they are of the same large size as those last described. Each card (and all of course are different) bears a large and exquisitely drawn group of sea-weeds in which the most delicate fibres, the transparent leaves, and the thickest stems and masses are alike given with a truth to nature that is refreshing to the eye and give them a beauty which no others possess. So truthful, indeed, are these drawings that it is difficult to believe they are not the sea-weeds themselves, cleverly mounted on the cards. They are so cleverly managed, so minute in details, so elaborate in their ramifications, and so marvellous in their truthfulness that they tempt one to examine them with the microscope in the full persuasion that they are verily the "wonders of the deep" themselves that are before us. The "Album Packet" of texts, with borders of Irish wildflowers, is also a series of extreme beauty. The cards are even larger than those just described, and the flowers are drawn from nature with that scrupulous accuracy which characterises Messrs. Campbell and Tudhope's productions; they are perfect botanical studies. Other series are the "Book Packet," on each of which is an open book bearing a text, with accompanying flowers; the "Banner" series, whereon children are depicted, bearing inscribed banners; and the "Christ our All" packet.—These are all good, and form appropriate cards for classes, for gifts, and for letter distribution. The whole of these productions of Messrs. Campbell and Tudhope are exquisitely printed in chromo-lithography of the very highest order, and they are characterised by the purest taste and the most faultless finish. We strongly recommend them, and assure our readers they cannot do better than send to Messrs. Campbell and Tudhope for a selection of these charming packets, and to distribute their contents among their friends at every season of the year.



MR. J. J. GOODE, of Clerkenwell-green, has produced a beautiful series of Christmas and New Year's Cards and Sachets, to which it gives us great pleasure to call special attention. They are all characterised by the purest taste in design, and by faultless precision and care in execution. One pleasing series of cards, with verses and richly coloured flowers, butterflies, etc., on black or other coloured grounds (entirely printed on Mr. Goode's own premises) are all that could be wished for, for general use, and others on which some of the most charmingly executed pictures of lovely children are introduced, along with such a pleasant wish as, "May this dearest baby boy, be mother's comfort, hope and joy," are such as we can cordially recommend. A great novelty is those cards on which the heads and figures are draped in real silk, ribbon, lace, or what not, with gold ornaments; these are pleasing novelties that are sure to be attractive. Of mechanical cards—those in which various movements are effected by the pulling of ribbons, etc., Mr. Goode has produced some of the cleverest and best we have seen, and this may also be said of those in which embossed groups are mounted on velvet ground, and others in which the most exquisitely delicate ribbon-edgings are introduced; these, and the folding—or, as on other occasions we have named them diptychally and triptychally formed—sachet cards, in which satins, silver and gold borders, perforated designs, emblematic figures, etc., are introduced, are beyond praise. Many of them are of wonderful richness in colour, and exhibit thoroughly artistic feeling in arrangement. Of all the sachets which have come before us, Mr. Goode, in the one formed of white satin and silver embossed ornaments, with an openwork group of splendidly designed fuschias coloured true to nature, has carried off the palm; it is "lovely beyond compare," and will prove a very acceptable gift. So, also, will the novelty of the emblems of faith, hope, and charity, in silver, which are introduced in good taste upon another. Mr. Goode's productions, judging from the selection before us, may take rank with the very best ever produced in this country.

MESSES. MARCUS WARD & CO., of the Royal Ulster Works, Belfast, whose matchless productions in illuminated cards and calendars, etc., we have had the true pleasure of so often commending, have, if that were possible, this year even exceeded themselves in the variety, the extent, the beauty, and the richness of their productions. The sachets, whether single or folded, are of the most exquisitely beautiful character both in design, in arrangement of decoration, and in execution; those on which delicate gauze and satin ribbon form the "goffered," or, frilled edging, being characterised by the utmost delicacy and beauty. A very "taking" series this year consists of admirably drawn groups of flowers, coloured true to nature; these, especially those where roses, carnations, etc., are introduced on dark grounds, are Art-productions of the very highest class, and nothing could exceed their beauty. Other series on which flowers and mottoes on dead-gold or coloured grounds are introduced, or in which birds are cleverly delineated, or those on which characteristic borders surround appropriate verses and mottoes are all that could be desired. One of the most attractive, and sure to be most popular, series is that where fruits, flowers, foliage, butterflies—all gorgeously coloured, and chosen for that very reason and for the beauty of their forms—are represented upon solid black grounds; nothing could exceed them in artistic skill and in cleverness of execution. Others again, which to our mind are beyond all others yet introduced by any house, are those wherein flowers and fruits, leaves and berries, alike are literally painted as though in "body colours" on "rep" and "grained" dead gold grounds; we have seen nothing to equal, and should despair of ever seeing anything to surpass, them. Of the juvenile series—especially those where the charming little "Serving Maiden" and the lovely little "Page" are naively depicted, and those where the rustic youngsters are seated beneath the corn or walking shielded from the snow by an umbrella, all upon gold backgrounds—all we can say is that they are the best and most elegant yet introduced.

We are glad to see Messrs. Marcus Ward & Co. throwing the weight of their art-teaching into the scale of temperance by the issuing of series of "Temperance Poetry Cards" (the words by our dear old friend, S. C. Hall) and "Temperance Texts from Scripture." It is a wise thought of theirs thus to endeavour by the powerful aid of their artistic skill to inculcate good and sound principles. Art ought always to be wedded to the "good in everything," and this the firm has invariably done.

MESSES. GOODALL & SONS' CHRISTMAS CARDS are always characterised by the purest taste, the most unexceptional workmanship, and the most artistic character of design. Among their novelties this year are a series of marine subjects—shells, corals, and seaweeds, all drawn true to nature in every detail both of form and colour, on a solid black ground. Nothing could exceed them in beauty. Others, of an elaborate character in mechanical arrangement, are also introduced, and are not only gems of Art but of ingenuity; they will be treasured by all who have them.



## MR. RIMMEL'S ART-PRODUCTIONS, ETC.

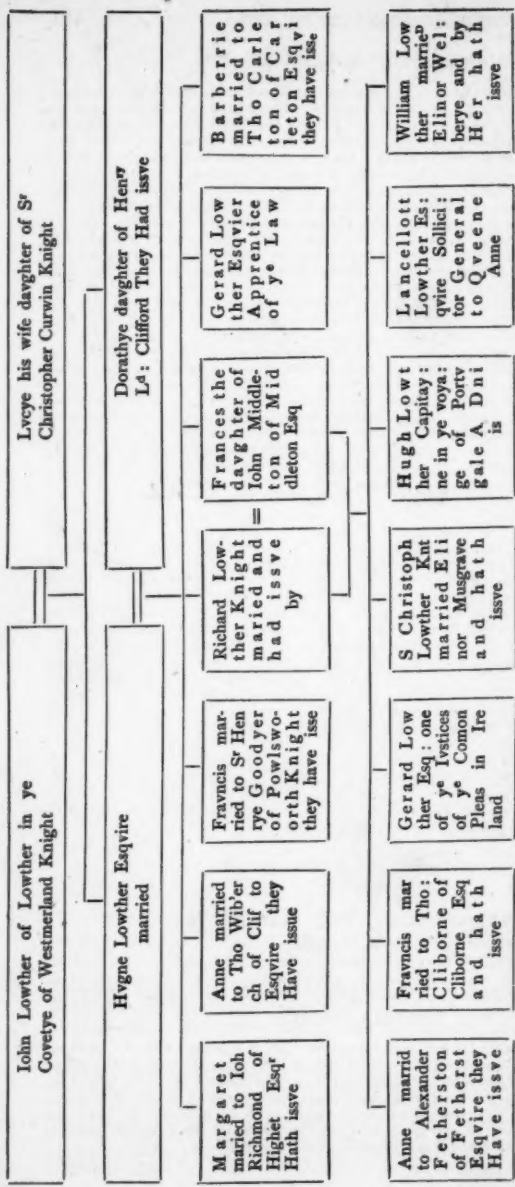
It would be as impossible for us to forget our own existence as it would be to neglect calling attention, year by year, to the charming productions of Mr. Rimmel, and to the debt of gratitude which every one owes to him for the wonderful—the marvellous—improvements he has effected in the elegancies of life. No man, of our age or any other, or of any nation under the sun, has done so much to create a better and purer taste in the production of a thousand and one not only elegancies, but essentials, of the household; and no one has done more than he in creating a refined taste in the public mind in all matters, pictorial or otherwise, that come within the wide scope of his influence. No matter what the article may be, or whatever its use, that Mr. Rimmel determines upon introducing, he brings to bear upon it a mind thoroughly imbued with the best and truest principles of Art; a genius fertile in invention and adaptation; and an energy that never flags and never allows difficulties to thwart it. His name is a "household word" wherever one turns, and "Rimmel's Goods" in every corner of the globe command, as they eminently deserve, the first place in every sane person's estimation. His novelties are many and elegant. His Christmas Cards and Satchets are unequalled in their style, and are distinct in their manifold beauties from those of any other house. Foremost among them, as usual, are those upon which flowers are gorgeously painted by hand, in body colours, on white satin; they are gems of Art, and fit to be carefully preserved under glass. Others with charming bouquets of flowers on dead-gold ground, and others again where the ground is solid black, are wondrous in their effect; while others, with mechanical arrangements, are marvels of ingenuity. In fancy crackers, Mr. Rimmel still takes the lead of everybody; none equal them. "Costume Crackers," containing choice and droll articles of dress; "Lottery Crackers," containing elegant articles of jewellery or other tasty devices; "Floral Crackers," each of which contains a beautiful flower, delicately scented, and fit for the hair or bosom of any lady in the land; "Fan Crackers," each containing within its folds a screen fan, which will last and wear for years; "Rose Water Crackers," holding curious little metal fountains of sweet scent; "Conversation Crackers," a wonderful improvement on the old "Conversation Cards" so much in vogue; and "Oracular Crackers," for telling your destiny; these are only some of the tempting varieties produced by Mr. Rimmel, and prepared by him to add to the delight of family parties. They are, beyond praise, for presents at any season, and at all times—the perfumery caskets, boxes, cases, and baskets, are all that can be desired, even by the most fastidious. Filled with elegant bottles of the choicest perfumes (and Mr. Rimmel's perfumes are the choicest in the world), with toilet soaps, and other articles, these caskets, etc., are the nicest, and at the same time most useful of gifts. But it must not be supposed that Mr. Rimmel is only famed for elegancies. Far from that, his toilet soaps, whether in bar or tablet, are of finer quality and more deliciously scented than those of any other maker. He is a large producer of these, and it would be impossible to obtain better. The same remark will apply with equal force to the cold creams, the pomades, the aquadentine, the toilet vinegars and all the rest of the useful articles made by him. We cannot better close our notice than by referring our friends to the series of elegant presents which Mr. Rimmel, to save his friends trouble in selecting, gives them the choice of at a guinea each. Doubtless the guineas will be sent in by hundreds, and thus hundreds of friends be made happy by the receipt of the presents.

## Notes, Queries, and Gleanings.

## CURIOUS MONUMENTAL PEDIGREE INSCRIPTION, LOWTHER CHURCH, WESTMORELAND.

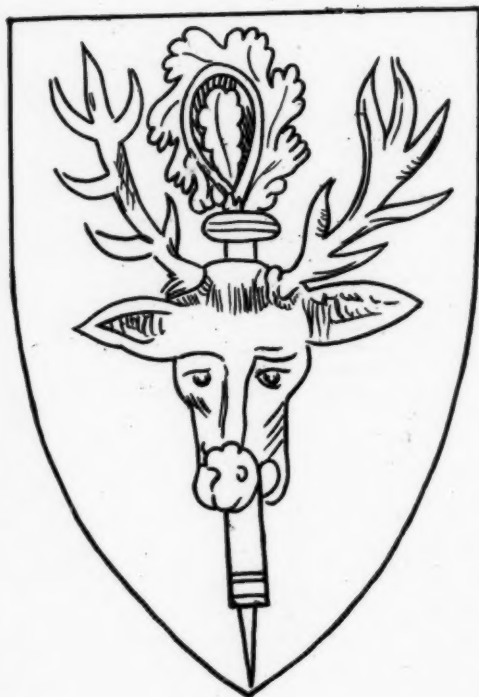
I COPIED the following singular pedigree-inscription during a recent visit to Lowther Castle and Church in Westmoreland. It occurs in the South Transept of Lowther Church, where it is engraved on a tablet above a recumbent effigy of a knight in plate armour. Beneath the inscription is a plain black tablet let into the stone, which has, there can be no doubt, at one time borne, or been intended to bear, the verses. It is now quite blank and plain, so that the "verses" Sir Richard Lowther was "vittying at his last breth" are literally *blank verse*!

L. L. JEWITT.



Sr Rich: Lowther Knig: succeeded Hen: Lot: Scroope in ye office of Lo Warden of ye West Marches, & was thrice a Commissioner in ye grete affayres betweene England & Scotland, all in ye time of Qweene Elizabeth & after he had scene his children to ye 4th degree geven them Vertuous Edvocation & meanes to live advanced his brothers & Sisters ovt of his owne patrimonye governed his family & kept plentifull hospitaliye for 57 years together, he ended his life ye 27 th of Ian: A<sup>o</sup> Dnl. 1607 *Atas.*  
 SVJE. 77 *verring at his last breath*

plentiful hospitality for 57 years together, he  
ended his life ye 27 th of Jan: A<sup>d</sup> Dni. 1607  
SVÆ 77 vtrring at his last breath  
these verses followinge



*Harl Mss 6163 fo 23<sup>b</sup>*

*C.J.R. del*

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